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THE  
ADVENTURES,  
OF  
TELEMACHUS,  
SON OF ULYSSES.

From the French of Messire FRANÇOIS SALIGNAC.

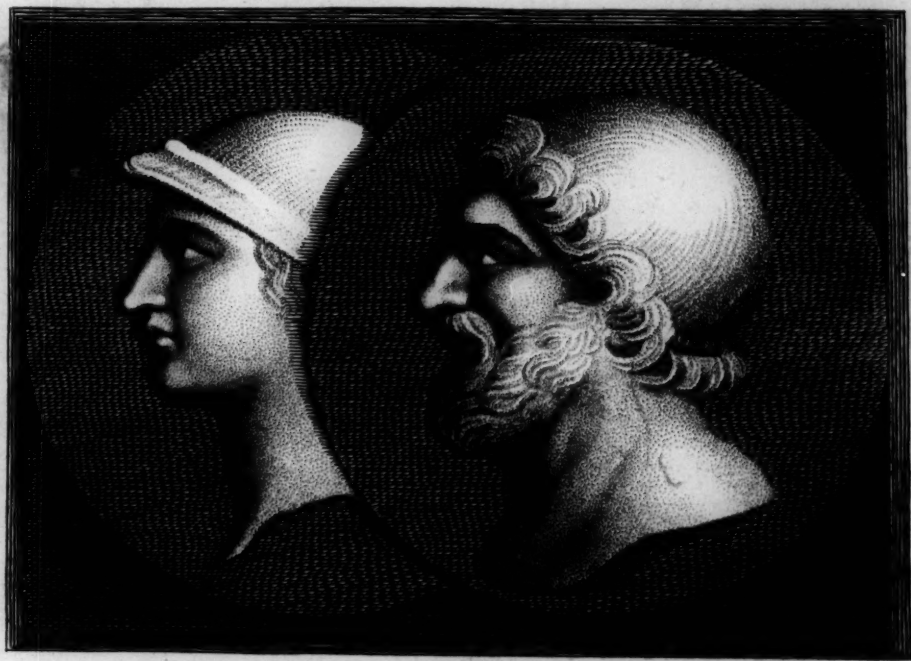
de la MOTHE FENELON; Archbishop of CAMBRAY.

*IN TWENTY-FOUR BOOKS.*

A New Translation: revised by

FRANCIS FITZGERALD Esq<sup>r</sup>

*Author of the LECTURES in the ARTISTS REPOSITORY.*



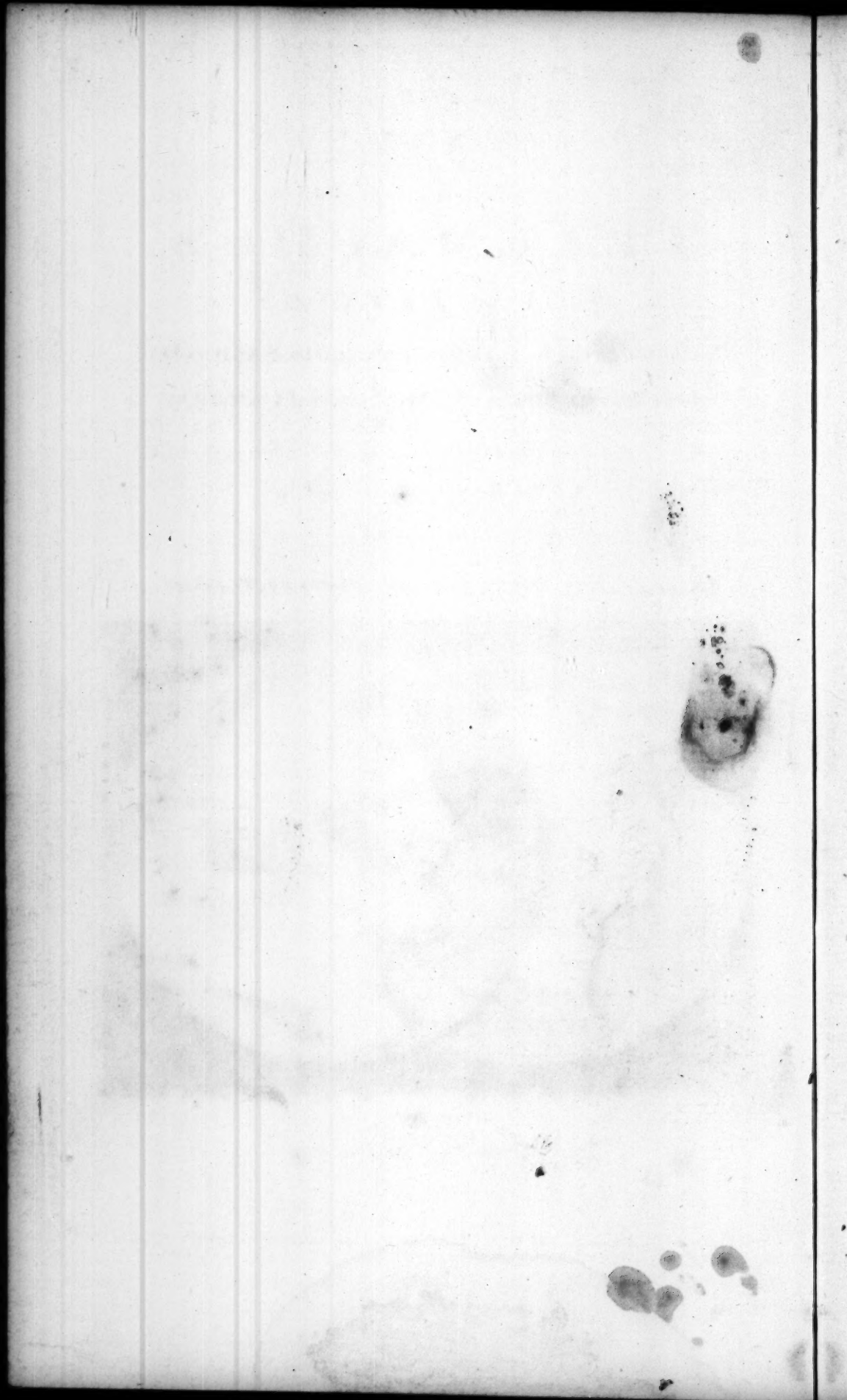
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## PREFACE.

**T**HE ILIAD and the ODYSSEY exhibit the melancholy effects of war: the first in public and political situations; the latter in domestic and familiar occurrences: carnage and pestilence, discontents and turbulence, are the sufferings attendant on discord in the ILIAD; while the ODYSSEY relates the distresses of an individual, and the wrongs sustained by that family, whose protector is absent in a military expedition. The immortal bard, inspired with desire of contributing to banish contention, engages the charms of poetry, the force of language, and the effect of instance, in demonstrating its injury, as well to the victor as to the vanquished. A similar principle accompanies the illustrious author of TELEMACHUS in the conduct of his poem; whose aim is, to shew the loss sustained by youth, especially in respect to education, when deprived of such as are naturally not only its guardians, but also its teachers and examples: for, thus imperfectly educated appears the character of TELEMACHUS in the opening of the poem, and from the methods used to complete his education arises its utility, as furnishing precepts adapted to the conduct of the earlier part of life; since, however varied by station, or by disposition, the general passions of youth bear close resemblance: general nature has nearly the same propensities, and nearly the same mode of shewing those propensities.

If we suppose a young mind ever so well inclined, furnished with the seeds of every virtue, yet will those good inclinations be counterbalanced by some kind of evil inclinations, and the seeds of virtues be mingled with seeds of some kind of vices. The office of education is, to advance and mature whatever is laudable and excellent, to correct and eradicate whatever is licentious and depraved. No method bids fairer to accomplish this than instruction by example: by exhibiting an instance of the progress and success of such endeavours, by marking the obstacles to their completion, the interruptions, the repulses to be expected, and, if expected, to be provided against, by shewing where hope may most affectionately enjoy a promising appearance, or where fear must most sedulously watch with anxious eye, lest by some unhappy reverse the whole undertaking be frustrated.

It has often occurred to me, that because TELEMACHUS is represented as of exalted rank (and very properly when we consider this work as written for the instruction of a prince) the application of the maxims whereby he is directed, is supposed to lessen in force when applied to youth of lower stations: but this inference is certainly unjust, I might say absurd; since, though the consequences of evil habits may not be so extensive in private life, as when indulged by those elevated among mankind, yet to the individual himself they are equally pungent, and to those intimately connected with him equally baneful; perhaps more so, as persons in private life are more closely inspected by those around them, and their example, seen in its various

branches,



branches, and full vigour, diffuses all its influence direct; whereas the example of princes has many detours and circumvolutions to make ere it become popular, and is always seen at a distance, and through a medium, which in no inconsiderable degree veils it from minute observation.

Is it refining too much to say, that the author was occasionally prompted to suggest a remedy to disorders as they arose: that, after remarking the bias of his pupil to this or to that perverseness, his thoughts were led to the consideration of what might correct and restrain, if not prevent, the return of such waywardness? Did such reflection occasion the rebuke of fondness for gaudy apparel in the first book? or the instance of necessity for liberal acquaintance with the stores of learning to dissipate the languor of solitude, as shewn in the second book? and probably many others. However this might be, we may justly ourselves accept the rebuke, and acquiesce in the instance: and indeed, personal application may properly accompany our perusal of the poem, whether for instruction or entertainment we read it. There is scarce a disposition, or character, which may not benefit by some or other of the scenes described, or the affairs transacted; there is scarce an offensive passion which may not be corrected, being shewn in its extreme, and its consequences; scarce an amiable endowment which may not be invigorated, by reflection on its perpetual enjoyments, and its final issue: an evident and undeniable superiority this, over every composition of Heathen antiquity; a noble instance of the purity and power of evangelic principles, even while employing the



fictitious personages of polytheism itself. It must be owned that MINERVA, in this poem, acts more correctly, and consistently, both as a divinity, and as an allegorical personification of wisdom and prudence, than in HOMER or VIRGIL does the supreme deity itself, if such be meant by Jove or Jupiter, whose ample participation of human passions might render the supposition doubtful, and actually does obscure it.

I place first the application of the maxims and instances, with which this work abounds, to general and popular use, partly, because it is less insisted on than it deserves, and with a wish to enforce it; and partly, because I am well aware that of the readers of this book few in proportion can be princes, or called to those exalted and active stations in life, to which the royal example of TELEMACHUS, or the political precepts of MENTOR, may be of immediate advantage. It is true, this work is well known to princes in general; and this edition, I acknowledge with gratitude, has the honour of patronage from some very noble and dignified personages; but these will not take amiss that stress should be laid on the general utility of the performance.

It ought not to be passed over in silence, that we have lately seen certain of the principles asserted in TELEMACHUS produce a very surprising effect in the revolution in France. One would think the author foresaw some such event, as it is notorious he has accurately described the previous state of that kingdom in more places than one; but in the twenty-second book very remark-

## PREFACE.

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remarkably. How far the publication of this work, and the general popularity of its sentiments, may have contributed, though after a long interval, to produce that event, is difficult to say; but it is not difficult to wish that the mild, the humane spirit of the author had been more transfused throughout that kingdom, while under such circumstances; and that party zeal, on both sides, had been more attentive to the moderating sentiments of tranquil wisdom.

As to the present translation, it was begun by a literary gentleman of repute, who did not live to see it completed; being desired to revise and finish it, I may now almost regard it as my own, as I have, throughout, taken no small pains to correct it; in doing which, I have followed chiefly one simple idea, *viz.* to avoid, as much as might be, redundance of words. Whoever is conversant in the French language, knows that to be the fault of the language itself; and whoever compares this poem with the works of contemporaries, will readily discover its author has endeavoured to avoid that fault, and has studied conciseness and simplicity in the structure of his phrases, so far as his language permitted him. In fact, conciseness and simplicity seem naturally adapted to a didactic poem; and on this principle the present version has been conducted. Its success must be left to the determination of a judicious public; to which public many thanks are due from the author, and from the proprietors, for the favour received during publication; and the acceptance their labours have met with. I beg permission also, on my own account, to acknowledge my obligation to that  
liberality,

liberality, from which, on every occasion, I have received the most decisive support. I am unwilling to appear too often as a solicitor of public attention, and therefore take this opportunity of hinting, that, after the appearance of a work on the subject of Antiquity, which is in forwardness, and for which some of the plates are engraved, I have no design of trespassing further on public indulgence.

February 1, 1792,

F. F.



# LIST OF PLATES.

Title.—The vignette to the title represents *basso relievos* of ULYSSES and TELEMACHUS, copied from the antique; they have been published by CANINI, *Incognafia*, No. CXII; but he knew not whom they represented: since that they have been considered as ULYSSES and DIOMED; but certainly erroneously: they form the head-piece to WINKELMAN'S *History of Art*, Book I. chap. 1. and the editor, M. HUBER, has judiciously denominated them: they are given also in WINKELMAN'S *Monum. Ined.* No. CLIII. As to ULYSSES, the cap on his head distinguishes him determinately; for with such a cap he appears in BARTOLI *Lucerne Antiche*, Part III. No. 2, also in the *Iliac Table*, and in other places. In the vase of PHIDIAS, indeed, he appears in his military dress, and doubtless with propriety, as engaged in the solemnities of sacrifice.

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\* \* \* These compositions are from the pencil of M. CORBOULD, and, except Nos. XIV. and XIX. which are engraved by Mr. W. NUTTER, the whole have been engraved under the direction of Mr. C. TAYLOR.

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THE  
ADVENTURES  
OF  
TELEMACHUS.

## ARGUMENT OF THE FIRST BOOK.

TELEMACHUS, conducted by MINERVA under the figure of MENTOR, after being shipwrecked, lands in the island of the goddess CALYPSO, who still lamented the departure of ULYSSES. The goddess gives him a favourable reception, becomes enamoured of him, offers him immortality, and desires to know his adventures. He entertains her with a relation of his voyage to Pylos and Lacedæmon; his shipwreck on the coast of Sicily; the risque he ran of being sacrificed to the manes of ANCHISES; the assistance which MENTOR gave ACESSES during an incursion of the barbarians; and the king's gratitude for that service, in bestowing upon them a Tyrian ship to return to their country.

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BOOK I.



*Calypso inviting Telemachus to her Grotto.*

## THE FIRST BOOK.

**C**ALYPSO remained inconsolable for the departure of ULYSSES. Thus afflicted, she thought her misery augmented in being immortal: her grotto no longer resounded with her songs: her attendant nymphs feared to speak to her. She wandered solitary on the flowery turf, with which perpetual spring surrounded her island: but these charming retreats, far from assuaging her grief, recalled the melancholy remembrance of ULYSSES, by whom she had been so often accompanied in them. Frequently she stood motionless on the beach of the sea, which she watered with her tears; and was incessantly turned toward that quarter, where the vessel of ULYSSES, ploughing the waves, had disappeared from her eyes. Suddenly she perceived the broken remains of a vessel lately wrecked; shattered seats of rowers, oars scattered here and there on the sand, a rudder, a mast, and cordage floating along the beach. Then she descried at a distance two men; one seemingly in years; the other, though young, resembling ULYSSES; possessing his sweet and lofty countenance, united to his majestic figure and portly demeanour. The goddess immediately discovered that this was TELEMACHUS, son of that hero; but though deities far surpass mankind in knowledge, she could not recognise that venerable man by whom TELEMACHUS was accompanied. For the superior gods conceal from the inferior whatever they please; and MINERVA, who under the form of MENTOR accompanied TELEMACHUS, resolved to remain unknown to CALYPSO.

While CALYPSO rejoiced at a shipwreck which had thrown on her island the son of ULYSSES, so greatly the image of his father; advancing toward him without seeming to know who he was, "Whence," said she, "proceeds your rashness, in landing on my island?"

Know, young stranger, that none enter my empire with impunity." Beneath these threatening words she endeavoured to conceal the joy of her heart, which, in spite of her efforts, sparkled in her eyes. **TELEMACHUS** answered her, "O you, whoever you are, mortal or goddess (though by your appearance we cannot but regard you as a divinity), can you be insensible to the misfortune of a son, who, seeking his father, at the mercy of winds and waves, has seen his vessel wrecked upon your rocks?" "Who then is that father you seek?" resumed the goddess. "His name is **ULYSSES**," said **TELEMACHUS**; "one of those kings who, after ten years siege, have overthrown the famous city of Troy. His name was celebrated throughout Greece and Asia, for his valour in battle, and still more for his wisdom in council: now, roving through the whole extent of ocean, exposed to the most dreadful perils, his country seems to fly before him. His wife **PENELOPE**, and I, who am his son, have lost all hope of seeing him again: I run the same dangers as himself, in order to learn where he is: But what do I say! Perhaps he is now overwhelmed in the profound abyss! Pity our misfortunes, O goddess! and if you know what the destinies have accomplished, to save or to destroy **ULYSSES**, vouchsafe to acquaint his son **TELEMACHUS**."

**CALYPSO** astonished, and affected, at seeing in such early youth so much wisdom and eloquence, surveyed him in silence, as if her eyes could never be satisfied. At length, "**TELEMACHUS**," said she, "we will inform you what has happened to your father, but the story is long; it is time to refresh yourself after your fatigue: come to my habitation, where I will receive you as my son: come, be my comfort in this solitude; and I will crown you with happiness, provided you are wise enough to enjoy it."

**TELEMACHUS** followed the goddess, who was surrounded by a train of young nymphs, above whom she rose superior by the head, as a lofty forest-oak up-rears his thick branches above all trees around him. He  
admired



admired the splendor of her beauty, the rich purple of her long and flowing robe, her hair tied behind gracefully negligent, the fire that sparkled in her eyes, and the sweetness that tempered their vivacity. MENTOR, with downcast eyes, followed TELEMACHUS in modest silence.

When arrived at the entrance of CALYPSO's grotto, TELEMACHUS was surprised to discover, amid the appearance of rustic simplicity, all that could delight the eye. True it is, here was seen neither gold nor silver, nor marble; neither columns, nor pictures, nor statues: but the grotto was hollowed in the rock, forming arcades encrusted with pebbles and shell-work; and was lined with a young luxuriant vine, whose pliant branches extended equally on every side. Balmy zephyrs here preserved delicious coolness, in spite of the sun's heat: fountains, sweetly murmuring as they ran along the meadows bestrewed with amaranths and violets, formed in different parts baths, pure and transparent as crystal. Thousands of springing flowers enamelled the green carpet which surrounded the grotto. Here grew a wood of those spreading trees that bear the golden apple, whose flower, shooting in every season, diffuses the sweetest of perfumes. This wood seemed to crown these charming meads, and produced a shade impenetrable to the rays of the sun. Here was ever heard only the song of birds, or the sound of a rivulet, which, rushing from the heights of a rock, fell in great foaming billows, and escaped across the adjacent meadow.

On the declivity of a little hill was the grotto of the goddess: from hence was a prospect of the sea, sometimes clear and smooth as glass, sometimes madly raging, breaking against the rocks with furious din, and rolling its mountainous billows. On another side was seen a river forming various islands, bordered with flowering limes, and tall poplars that raised their lofty heads even to the clouds. The different streams which formed the islands, seemed to sport along the field:

field: some rapidly rolled their transparent waves; others glided in gentle slumbering courses; others by long meanders returned as if to revisit their source, and incapable of forsaking these enchanted scenes. At a distance appeared hills and mountains, losing themselves among the clouds, whose fantastic figures composed a matchless horizon to delight the eye. The neighbouring mountains were covered with verdant vines hanging in festoons; their grapes, more splendid than purple, unconcealed by the leaves, as the clusters loaded the bending branches. The fig, the olive, the pomegranate, and other trees covered the country; making it one extensive garden.

CALYPSO having shewn all these natural beauties to TELEMACHUS, "Repose yourself," said she; "your garments are wet, it is time they were changed: afterwards we will visit you again, and relate events that will affect your heart." So saying, she introduced him and MENTOR to the most remote and secret part of a grotto adjacent to her own. There the nymphs had taken care to light a blazing fire of cedar, whose grateful odour spread around; and had left fresh garments for the new guests. TELEMACHUS observing that for him was intended a tunic of fine wool, whose whiteness surpassed the drifted snow, and a purple robe embroidered with gold, surveyed this magnificence with the pleasure natural to a youthful mind.

MENTOR accosted him in a serious tone, "Are these, then, O TELEMACHUS! thoughts which should possess the heart of ULYSSES' son? Rather think of supporting your father's reputation, and of surmounting the fortune by which you are persecuted. That young man who delights in gaudy attire like a woman, is unworthy of wisdom and of glory. Glory is due only to that heart which can endure affliction, and spurn pleasure." TELEMACHUS sighing replied, "Rather may the gods doom me to perish, than suffer softness and voluptuousness to possess my heart! No, no; the son of ULYSSES shall never be vanquished by the charms of a base effeminate

nate life. But by what heavenly favour have we found after our shipwreck this goddess, or mortal, who thus loads us with benefits?" "Rather fear," replied MENTOR, "her overwhelming you with misfortunes; rather fear her deceitful caresses than the rocks which wrecked our vessel. Shipwreck and death are less fatal than pleasures that attack virtue. Beware of believing her tales. Youth is presumptuous and self-sufficient; though frail, believes itself all-powerful, and supposes it has nothing to fear: is confident on slight grounds, and without precaution. Beware of listening to the soft and flattering speeches of CALYPSO, gliding like a serpent hidden under flowers. Dread this concealed poison; mistrust yourself; and ever await my counsel."

Then returning to CALYPSO, who expected them, the nymphs, clad in white, with plaited tresses, served up a repast, simple, but exquisite for taste and delicacy. Here appeared no other viands than birds they had taken in their snares, or beasts they had pierced with their arrows at the chace: wine more delicious than nectar flowed from large silver flagons into golden cups crowned with flowers. They brought in baskets all the fruits that Spring promises and Autumn bestows on the earth. At the same time four young nymphs began their melody: first they sung the Battles of the Gods against the Giants; then the Loves of Jupiter and Semele; the Birth of Bacchus, and his Education conducted by old Silenus; the Race of Atalanta and Hippomenes, who conquered by means of the golden apples gathered in the garden of Hesperides. At length the War of Troy was likewise sung, and the valour and wisdom of ULYSSES extolled to the skies. The principal of the nymphs, called LEUCOTHOE, united the harmony of her lyre to the soft voices of the others. At hearing his father's name, tears ran down the cheeks of TELEMACHUS, and added fresh lustre to his beauty. But CALYPSO, perceiving he no longer ate, but was struck with grief, made a sign to the nymphs. Instantly they sang the Battle of the Centaurs with the Lapithæ, and



and the Descent of Orpheus into Hell to regain from thence Eurydice.

After the repast, the goddess, taking TELEMACHUS aside, thus addressed him: "You see, O son of the great ULYSSES, how favourably I receive you. I am immortal. No mortal can enter this island without being punished for his rashness; and your shipwreck itself should not screen you from my resentment, did I not love you. Your father had the same felicity as yourself; but, alas! he knew not how to enjoy it. I kept him long in this island; and it was in his option to live with me in a state of immortality; but, by the blind passion for returning to his miserable country, he renounced all these advantages. You see what he lost for Ithaca, which he never more beheld. Bent upon leaving me, he departed; and a tempest avenged me. His vessel, after being long a sport of the winds, was buried in the waves. Profit by so melancholy an example: after his shipwreck you have no further hope, either to see him again, or ever to reign in the island of Ithaca: console yourself for his loss, since you find a divinity ready to make you happy, and a kingdom which she offers you." The goddess added much, to shew the happiness of ULYSSES while with her. She recounted his adventures in the cave of the cyclops Polyphemus, and at the court of Antiphates king of the Lestrigons; not forgetting what befel him in the island of Circe, the daughter of the Sun, and the dangers to which he was exposed in passing between Scylla and Charybdis. She described also the last tempest which Neptune had raised against him, when departing from her, designing to suggest that he then perished; for she suppressed his arrival in the island of the Pheacians. TELEMACHUS, who at first had abandoned himself too suddenly to the joy of being so kindly treated by CALYPSO, at length perceived her artifice, and the wisdom of that advice he had just received from MENTOR. He answered in few words, "O goddess! forgive my grief, which at present I cannot help indulging: perhaps, hereafter  
I shall



I shall be more able to enjoy the good fortune you offer : allow me now to lament my father ; you know better than I how he deserves to be lamented."

CALYPSO durst not then press him farther : she even pretended to sympathise with his sorrow, and to be afflicted with the fate of ULYSSES : but, that she might the better understand how to reach the young man's heart, she asked in what manner he had suffered shipwreck, and by what adventure he was thrown upon her coast. " The recital of my misfortunes," said he, " would be tedious." " By no means," she replied : " I am impatient to know them ; favour me speedily with the relation." She pressed him long ; till, unable to resist her importunity, he spoke to this effect : " I quitted Ithaca, to learn tidings of my father from the other kings returned from the siege of Troy. The lovers of my mother PENELOPE were surpris'd at my departure, which I had carefully concealed from them, well knowing their treachery. Neither NESTOR, whom I visited at Pylos, nor MENELAUS, who received me kindly at Lacedæmon, could inform me whether my father was still alive. Weary of living always in suspense and uncertainty, I resolv'd to go to Sicily, where I had heard my father was thrown by contrary winds. The sage MENTOR, whom you see here present, oppos'd that rash design. He represented on one side the Cyclops, monstrous giants, who feed on human flesh ; on the other, the fleet of Æneas and the Trojans, which was on that coast. " Those Trojans, said he, are exasperated against all Greeks, but would with peculiar pleasure shed the blood of ULYSSES' son. Return to Ithaca, ' added he : perhaps your father, divinely favoured, may be there as soon as you : but if the gods have decreed his loss, if he shall never more behold his native country, at least you must return to avenge him, to deliver your mother, to display your wisdom to the nations, and to exhibit in yourself, to all Greece, a king as worthy to reign

as ever was ULYSSES." This advice was salutary ; but I was not prudent enough to hear it : I heard nothing but my passion. The sage MENTOR's affection for me even induced him to attend me in a rash voyage which I undertook against his opinion ; and the gods suffered me to commit a fault, which might serve to correct my presumption."

While TELEMACHUS was speaking, CALYPSO surveyed MENTOR : astonished at his appearance, she thought she perceived in him something more than human ; but, unable to regulate her disordered suggestions, she continued full of fear and suspicion, at sight of this unknown person : then, apprehensive her perturbation might be observed, she said to TELEMACHUS, " Proceed and satisfy my curiosity."—TELEMACHUS thus resumed his narration.

" During some time we had a favourable wind for Sicily ; but at length a gloomy tempest shrouded the face of heaven, and we were enveloped in profound darkness. By the flashes of lightning we perceived other ships exposed to equal peril, and soon discovered them to be the fleet of ÆNEAS, no less dreadful to us than rocks themselves ! Then, but too late, I discerned what the ardour of imprudent youth had prevented my considering with due attention. In this emergency, MENTOR appeared not only firm and intrepid, but more gay than usual. By him I was encouraged, and I perceived he inspired me with invincible fortitude. He gave orders with serenity, while the pilot was bewildered. I said to him, " Dear MENTOR, why did I refuse to follow your advice ? How wretched I am in having trusted to myself, at an age which possesses neither foresight of the future, nor experience of the past, nor moderation to conduct the present ! Oh ! if ever we escape this storm, I shall distrust myself as my most dangerous enemy ; and in you, MENTOR, I shall always confide." MENTOR, smiling, replied, " I design not to reproach you with your fault ; it is enough that you perceive it,

it, and that it will render you more temperate in your desires another time : but, when danger is past, perhaps presumption will return. Meanwhile we must support ourselves by courage : we should foresee and apprehend danger before we expose ourselves ; but, once engaged in it, nothing remains but to despise it. Shew yourself a son worthy ULYSSES, and manifest a heart superior to threatening evils." I was charmed with the courage and kindness of the sage MENTOR ; but I was still more surpris'd to observe with what address he deliver'd us from the Trojans. At the moment when the skies began to clear, and the Trojans, seeing us near, would not have fail'd to discover who we were, he observ'd one of their vessels resembling our own, which by the storm had separated from the rest : her poop was garnish'd with flowers. He forthwith prepar'd garlands of similar flowers, which he fasten'd himself on our poop with fillets of the same colour as those of the Trojans. He order'd all our rowers to stoop as much as possible along their seats, that they might not be known by the enemy : and in this manner we pass'd through the middle of their fleet. They shout'd with joy at seeing us, as at seeing one of their consorts which they had given up for lost. We were even compell'd, by the violence of the sea, to keep them company for some time ; at last we dropp'd astern ; and, while impetuous winds drove them toward Africa, we exerted all our endeavours to reach, by dint of rowing, the neighbouring coast of Sicily. There indeed we arriv'd ; but what we so eagerly sought prov'd no less fatal than the fleet from which we fled. We found on this part of the Sicilian coast other Trojans, enemies to the Greeks ; for here reigned old ACESTES, who came from Troy. Scarce had we reach'd the shore, when the inhabitants, believing we were people of another nation in the island, in arms to surpris'e them, or strangers come to invade their territories, burnt our vessel in their first transports, and destroy'd all our



companions; reserving only MENTOR and me to be presented to ACESTES, that he might learn from us whence we came, and what were our designs. We entered the city, with our hands tied behind our backs; and our death was delayed, only to furnish a spectacle for a barbarous people, as soon as it should be known we were Greeks.

We were immediately presented to ACESTES; who, bearing in his hand a golden sceptre, was administering justice to his people, and preparing for a great sacrifice. He asked, in severe accents, of what country we were, and the occasion of our voyage. MENTOR instantly replied, saying, "We come from the coast of the great Hesperia, and our country is not far from thence." Thus he avoided saying we were Greeks. But ACESTES, without hearing further, taking us for strangers who concealed their true design, ordered we should be sent to a neighbouring forest, there to serve as slaves under those who tended his flocks. This condition appearing to me more wretched than death, I exclaimed, "O king! rather order us to death, than treat us with such indignity: know that I am TELEMACHUS, son of the wise ULYSSES king of Ithaca: I am in quest of my father throughout the seas: if I can neither find him, nor return to my native country, nor avoid slavery, deprive me of life, which I cannot support." Scarce had I pronounced these words, when all the people exclaimed with emotion: "Perish the son of that cruel ULYSSES, whose artifices overthrew the city of Troy!" "Son of ULYSSES, said ACESTES, I cannot refuse your blood to the manes of so many Trojans whom your father hath driven untimely to the banks of the black Cocytus: you and your conductor shall die." At that instant an old man from among the multitude proposed to the king, that we should be sacrificed on the tomb of ANCHISES. "Their blood, said he, will be grateful to the shade of that hero: ÆNEAS himself, when acquainted with this sacrifice,



sacrifice, will be pleased at your affection to that he held dearest in life." This proposal met with universal applause; and now they thought only of sacrificing us. Already we were led to the tomb of ANCHISES, where they had raised two altars, and kindled on them the sacred fire: the sword appointed to shed our blood, gleamed before our eyes; we were crowned with garlands; and no compassion could have saved our lives: our fate seemed fixed; when MENTOR calmly demanded audience of the king, and thus addressed him: "O ACESTES, if this misfortune of young TELEMACHUS, who never carried arms against the Trojans, cannot excite your feelings, at least feel for your own interest. The skill I have acquired in presages, and in foreseeing the will of heaven, informs me, that, ere three days elapse, you will be attacked by barbarous nations, rushing like a torrent from the mountain-tops to deluge your city, and to ravage your whole dominions. Hasten to prevent them: put your people under arms: lose not a moment to secure within your walls your valuable flocks from the open country. If my prediction prove false, you shall be free to sacrifice us in three days: if, on the contrary, it be verified, remember you ought not to deprive of life those to whom you owe your own." ACESTES was astonished at these words, which MENTOR pronounced with an air of confidence he had never observed in any man. "I plainly perceive, O stranger, replied he, that the gods, who have denied you the gifts of fortune, have granted you a wisdom more valuable than all the wealth of prosperity." Then he delayed the sacrifice, and diligently issued orders to counteract the threatened attack. Nothing was seen on all sides, but trembling women, decrepit old men, and little children in tears, hurrying into the city; herds of lowing oxen, and flocks of bleating sheep, quitting their rich pastures, without finding stalls sufficient to shelter them. All around was heard the confused noise

noise of people crowding each other, unable to understand each other's words; who, wildly agitated, took some unknown stranger for their friend, and who ran without knowing whither. But the principal inhabitants of the city, believing themselves wiser than the rest, fancied MENTOR an impostor, who had forged a prediction to save his life.

Before the close of the third day, while they were full of these suppositions, a cloud of dust was perceived on the declivity of the neighbouring mountains: then appeared innumerable troops of armed barbarians: these were the Hymerians, a savage race, with the nations which inhabit the mountains of Nebrodes, and the summit of Agragas, where reigns eternal winter never softened by the zephyrs. Those who had despised the prediction of MENTOR lost their slaves and flocks. The king, addressing MENTOR, "I forget you are Greeks, said he: our enemies are now become our faithful friends: the gods have sent you to save us from destruction: I expect no less from your valour than from your wisdom: hasten to our assistance." MENTOR's eyes sparkled with such vivacity of courage as confounds the boldest warriors. He seizes a buckler, helmet, sword, and lance: he arranges the soldiers of ACESTES, and, marching at their head, advances in good order against the enemy. ACESTES, though full of courage, by reason of his old age could only follow him at a distance: I kept closer to him, but could not equal his valour: in the fight his cuirass shone like the immortal ægis: Death stalked from rank to rank wherever he directed his blows. Like a Numidian lion in the anguish of savage hunger, who rushes amid a flock of feeble sheep, he tears, he slays, he swims in blood; and the shepherds, far from assisting their flock, trembling fly to escape his fury. The barbarians, who hoped to surprise the city, were themselves surprised and disconcerted; while the subjects of ACESTES, animated by the voice  
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and example of MENTOR, exerted a vigour of which they thought themselves incapable. I overthrew with my lance the son of the enemies' king: he was about my age, but taller than me; for those people were descended from a race of giants of the same origin as the Cyclops. He despised an enemy so weak as I seemed; but, undaunted at his prodigious strength, or his savage and brutal air, I thrust my lance into his breast, and made him vomit torrents of fable blood as he expired. He had nearly crushed me in his fall: the sound of his arms echoed from the mountains: I seized his spoils, and returned to ACESTES. MENTOR, having completely disordered the enemy, cut them to pieces, and drove the fugitives into the forest.

In consequence of such unexpected success, MENTOR was regarded as a man favoured and inspired by heaven. ACESTES, penetrated with gratitude, communicated his apprehensions on our account, should the fleet of ÆNEAS return to Sicily. He therefore supplied us with a ship, that we might return without delay to our own country; loaded us with presents, and hastened our departure, to prevent the misfortunes he foresaw: but he would not give us a pilot or rowers of his own nation, fearing they should be too much exposed on the coasts of Greece. He manned us with Phœnician traders, who, trafficking with all the world, had nothing to fear; and who were to bring back the ship to ACESTES, after having landed us in Ithaca. But the gods, who sport with human designs, reserved us for other dangers."



## ARGUMENT OF THE SECOND BOOK.

**TELEMACHUS** recounts the manner in which he was taken in the Tyrian vessel, by the fleet of **SESOSTRIS**, and carried captive into Egypt. He describes the beauty of that country, and the wisdom of the king's administration. He proceeds to tell how **MENTOR** was sent as a slave into *Æthiopia*: that he himself was reduced to the condition of a shepherd in the desert of *Oasis*: that **TERMOZYRIS** priest of **APOLLO** consoled him in his distress by teaching him to imitate the example of **APOLLO**, who had been formerly a shepherd under king **ADMETUS**: that **SESOSTRIS** had at last been informed of all the wonders he had wrought among the shepherds: that, convinced of his innocence, he had recalled him to his court, and promised to send him safe to *Ithaca*; but the death of this king involved him in fresh disasters: that he was imprisoned in a tower upon the sea-shore; from whence he beheld the new king **BOCCHORIS** lose his life in a battle against his own subjects, who had rebelled, and were assisted by the Tyrians.





BOOK II.



*Termostus presenting a flute to Telemachus.*

## THE SECOND BOOK.

**T**HE Tyrians, by their pride, had excited the resentment of SESOSTRIS, king of Ægypt, who had subdued many realms. The wealth they had acquired by commerce, and the strength of their impregnable city of Tyre, built in the sea, had inflated the hearts of that people : they refused to pay the tribute which SESOSTRIS imposed on them when returning from his conquests ; and they furnished troops to his brother, who had plotted to assassinate him on his arrival, in the midst of rejoicings at a great festival. SESOSTRIS, to abase their pride, resolved to interrupt their commerce in the different seas : and his ships cruised every where in quest of Phœnicians. An Ægyptian fleet fell in with us, just as we began to lose sight of the mountains of Sicily. The harbour and the land seemed to fly behind us, and to disappear in the clouds, when we descried the Ægyptian navy approaching like a floating city. The Phœnicians discovered who they were, and endeavoured to bear away ; but it was too late. Their tackle was better than ours, their rowers more numerous, and the wind favoured them. They boarded, took, and carried us prisoners into Ægypt. In vain did I represent to them that we were not Phœnicians ; scarce would they deign to hear me ; they considered us as slaves, wherein the Phœnicians traffic, and thought of nothing but their profit from such a prize. Already we observed the colour of the sea whitening, by mixture with the waters of the Nile, and discerned the Ægyptian coast almost level with the ocean. We afterwards arrived at the island of Pharos in the neighbourhood of the city of No, from whence we sailed up the Nile as far as Memphis.

If the grief arising from our captivity had not rendered us insensible to every pleasure, we should have been delighted with the view of this fertile country of *Ægypt*, which resembled a delicious garden watered by an infinite number of canals. We could not survey either bank, without noticing opulent cities, country-houses agreeably situated, lands yearly covered by golden harvests without ever lying fallow, rich pastures filled with flocks, peasants loaded with fruits which the earth discharged from her bosom, and shepherds who made all the neighbouring echoes resound with the melodious notes of their flutes and pastoral pipes. "Happy," said MENTOR, "are the people governed by a wise king! They live happy amidst abundance, and love the prince to whom they owe their felicity. Thus," added he, "O TELEMACHUS, must you reign, and be the joy of your people. If ever the gods grant you to possess your father's kingdom, love your subjects as your children; enjoy the pleasure of being beloved by them; and so conduct yourself, that they shall never experience peace or happiness without remembering that their good king bestows these valuable presents. Kings who study to excite fear, and to depress their subjects to render them more submissive, are scourges of the human race: feared they are, as they would be, but also hated and detested; they have more to fear from their subjects, than their subjects from them." I replied to MENTOR, "Alas! the business now is not to study maxims by which to reign. To us Ithaca is no more: never shall we behold our country, or PENELOPE; even should ULYSSES return full of glory to his kingdom, he will never enjoy the pleasure of seeing me, nor I that of learning to command by practising obedience. Let us die, dear MENTOR; other thoughts are forbidden: let us die, since on us the gods have no pity." While I spoke, profound sighs interrupted my words: but MENTOR, who apprehended misfortunes before



before they occurred, knew no fear of them when they actually happened. "Unworthy son of the sage ULYSSES!" cried he, "What! allow yourself to be overcome by this disaster! Know that you will again one day see Ithaca and PENELOPE. You will even see, in his pristine glory, him whom you never knew, the invincible ULYSSES, whom fortune never could depress, and who, in disasters still greater than yours, teaches you never to despond. O could he learn, in those remote countries to which storm has driven him, that his son is incapable of imitating either his patience or his courage, such tidings would overwhelm him with shame, and be severer than all the misfortunes he has so long suffered!"

Afterwards, MENTOR made me remark the joy and plenty that overspread the whole country of Ægypt, wherein are reckoned no less than two-and-twenty thousand cities. He admired the wise police of those cities; the justice exercised in favour of the poor against the rich; the proper education of the children, who were accustomed to obedience, to labour, to sobriety, to the love of arts or literature; the precision which regulated all the ceremonies of religion; the disinterestedness, the love of honour, the fidelity toward men, and the reverence toward the gods, which every father infused into his children. He was never weary of admiring this excellent order. "Happy the people," said he, incessantly, "thus governed by a wise sovereign! happier still the king who renders so many nations blest, and who finds his own happiness in his own virtue! He holds mankind by love, an hundred times stronger tie than fear. Not only obeyed, but obeyed with pleasure, he reigns in all hearts; and each individual, far from wishing to be rid of him, fears to lose him, and would lay down his life to save that of his sovereign." I attentively listened to what MENTOR said; and gradually felt my heart re-inspired with fresh courage at every word of my sagacious friend. As soon as we

arrived at the opulent and magnificent city of Memphis, the governor ordered us to proceed to Thebes, that we might be presented to king SESOSTRIS himself, who examined every thing in person, and was particularly incensed against the Tyrians. We therefore went farther up the Nile, to that famous Thebes, with an hundred gates, where this great king resided. The city appeared of vast extent, more populous than the most flourishing towns of Greece. Its police is perfect, respecting the neatness of its streets, the course of its canals, the convenience of its baths, the cultivation of arts, and public safety. The squares are adorned with fountains and obelisks; the temples are of marble, their architecture simple yet majestic. The prince's palace alone appears like a great city; for nothing is seen but marble columns, pyramids, and obelisks, colossal statues, and furniture of massy gold and silver. Our captors told the king that we were found on board a Phœnician ship. Every day, at certain hours, he gave audience to all his subjects who had complaints to make, or advice to offer. No person was despised or repulsed by him; he thought himself king solely for the good of his subjects, whom he loved as his children. As for strangers, he received them with affability, and wished to see them, believing something useful might always be learned by acquaintance with the manners and customs of remote countries. This curiosity of the king occasioned our being presented to him. He sat on a throne of ivory, with a golden sceptre in his hand; he was elderly, but agreeable, full of majesty and sweetness: he daily heard causes with such patience and sagacity as were admired without adulation. After occupying himself all day in regulating affairs, and administering impartial justice, he refreshed himself, in the evening, in hearing discourses of learned men, or in conversing with the most virtuous individuals, whom he well knew how to select, as worthy admission into familiarity. In his whole life he de-  
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served not reproach, but for having too proudly triumphed over the kings he had vanquished, and for placing confidence in one of his subjects whom I shall presently describe.

When he saw me, he seemed touched with my youth and grief; he asked my name and my country (we were astonished at the wisdom which flowed from his lips). I answered, "O mighty king, you are not ignorant of the siege of Troy, which lasted ten years; and its destruction, which cost so much blood throughout Greece: my father, ULYSSES, was a principal among the kings who destroyed that city. He now wanders over the seas, unable to regain the island of Ithaca, which is his kingdom: I seek him; a misfortune like his has rendered me captive. Restore me to my father and to my country; so may the gods preserve you to your children, and make them sensible of their happiness in living under such a worthy father." SESOSTRIS still surveyed me with an eye of pity: but, determined to know if what I said was true, he sent us to one of his officers, who had orders to enquire of those who took our ship whether we were really Greeks or Phœnicians. "If they are Phœnicians," said the king, "they must be punished with double severity, not only as enemies, but still more for having attempted to deceive us by basely lying. If, on the contrary, they are Greeks, my pleasure is that they be favourably treated, and sent back to their own country in one of my ships; for I love Greece, where divers Ægyptians have promulgated laws: I know the virtue of HERCULES; the glory of ACHILLES has reached me; and I admire what is reported of the wisdom of the unfortunate ULYSSES: my delight is to succour virtue in distress."

The officer to whom the king referred the examination of our affair, had a soul as deceitful and corrupt, as that of SESOSTRIS was generous and sincere. His name was METOPHIS. He interrogated



us with design to ensnare us ; and as he perceived that MENTOR answered with more wisdom than I did, he regarded him with aversion and distrust ; for the wicked are ever incensed against the virtuous. He parted us ; and from that time I never knew what became of MENTOR. This separation was a thunder-stroke to me. METOPHIS still hoped that, by interrogating us apart, he should make us contradict one another ; especially, he thought to dazzle me by flattering promises, and to make me confess what Mentor had concealed. In fact, he did not really enquire the truth ; but sought some pretext for reporting to the king that we were Phœnicians, in order to make us his slaves. And indeed, notwithstanding our innocence, notwithstanding the king's wisdom, he contrived to deceive him. Alas ! to what are kings exposed ! the wisest are often deceived. They are surrounded by artful and interested men : for the virtuous withdraw, because they are neither forward nor flatterers : they wait till sought ; and few princes know where to seek them. On the contrary, the wicked are bold, deceitful, forward, insinuating ; prompt in compliance, expert in dissimulation, and extremely ready to thwart honour and conscience, to gratify the passions of their sovereign. How wretched is the king exposed to their arts ! he is ruined, if he repulses not flattery, and if he loves not those who boldly speak the truth. Such were the reflections I made in my misfortune ; for I recollected all I had heard from MENTOR.

Meanwhile METOPHIS sent me with his slaves to the mountains in the desert of Oasis, as their fellow-servant in feeding his numerous flocks."—Here CALYPSO interrupted TELEMACHUS, saying, " Well, what did you then do—you, who in Sicily had preferred death to slavery ?"—" My misfortunes," replied Telemachus, " continually increased ; I had no longer the wretched consolation of choosing between slavery and death : compelled to be a slave, and to exhaust  
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(may I be allowed the expression) the whole severity of fortune, no hope remained, nor could I speak a word to promote my deliverance. MENTOR has since told me that he was sold to certain Ethiopians, whom he attended to their country. As for me, I arrived in those frightful desarts where burning sands cover the plains; and snows, that never melt, preserve perpetual winter on the mountain summits; where nothing is produced but just herbage enough among the precipices to feed the flocks. Midway up the ascent of these steep mountains, the valleys are so deep, as scarcely to admit the light of day. Here I found nobody but shepherds, savage as the desert itself: here I passed the nights in bewailing my misfortune, and the days in tending my flock, to avoid the brutal fury of the principal slave, who, in hopes of obtaining his liberty, incessantly accused the rest, that he might recommend to his master his zeal and attachment to his interest. His name was BURIS. Here I had like to have sunk under my misfortune: oppressed with grief, I one day forgot my flock, and stretched myself on the grass near a cavern, waiting for death, nor longer able to support my distresses. At that instant I beheld the whole mountain tremble; the oaks and pines seemed to descend from its summit; every breath of wind was still; then a hollow voice issuing from the cavern addressed me in these words: "Son of the sage ULYSSES, thou must, like him, become great by patience. Princes always fortunate are seldom worthy of their fortune: softness corrupts them, and pride intoxicates them. Happy thou, if thou surmount thy misfortunes, and dost never forget them! thou shalt revisit Ithaca, and thy glory shall ascend to heaven. When thou shalt become master of others, remember thou thyself hast been weak, poor, and miserable as they; with pleasure relieve them: love thy people; detest flattery; and know that thou canst be great only as thou art moderate, and courageous in vanquishing thy passions."

sions." These divine words penetrated to the very bottom of my heart ; and re-inspired it with joy and courage. I felt not that horror which erects the hair, and freezes the blood, when the gods disclose themselves to mortals : I calmly rose ; and kneeling, with uplifted hands, adored MINERVA, to whom I thought myself indebted for this oracle. At once I found myself a new man : wisdom enlightened my mind ; and I felt a kindly energy moderating all my passions, and restraining my youthful impetuosity. I acquired the love of all the shepherds of the desert ; my affability, my patience, my punctuality in my duty, appeased at last the cruel BUTIS, who was vested with authority over the other slaves, and who at first inclined to treat me cruelly. The better to support the tediousness of captivity and solitude, I enquired after books, being overwhelmed with melancholy for want of instruction to support and inform my mind. " Happy those," said I, " who, disgusted with violent pleasures, find content in the sweets of an innocent life ! happy those who combine amusement and instruction, who delight in cultivating their mind by science ! wherever thrown by adverse fortune, they still carry with them abundant entertainment ; and that chagrin which preys on others even amidst pleasures, is unknown to those who can employ themselves in reading. Happy are those who love reading, and are not, like me, deprived of books !" While these reflections agitated my bosom, I lost myself in a gloomy forest, where suddenly I beheld an old man who held a book in his hand. His forehead, ample and bald, was a little wrinkled ; his white beard flowed down to his middle ; his stature was lofty and majestic ; his complexion still fresh and rosy ; his eyes keen and sparkling ; his voice melodious, and his words simple and engaging. Never had I seen such a venerable old man. He was called TERMOSIRIS : being priest of Apollo, he officiated in a marble temple, consecrated by the  
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kings of Ægypt to that god in this forest. The book he held in his hand was a collection of hymns in honour of the gods. He accosted me in a friendly manner, and we entered into conversation: he related past events so naturally, they seemed actually before one's eyes; but so succinctly, I was never tired with his relations: and he foresaw future events by a profound sagacity which opened to him the characters of mankind, and the designs of which they are capable. With all this prudence he was gay and civil; the most sprightly youth has not equal grace as he possessed in advanced age. He likewise loved young people when of a docile spirit, and a disposition to virtue. In a little time he loved me tenderly, supplied me with books for my relief, and called me Son. I often said to him, "Father, the gods, who deprived me of MENTOR, have pitied my sufferings, and granted me another support in you." This man, like Orpheus or Linus, was doubtless inspired by the gods. He recited to me verses he had composed; and gave me others of several excellent poets, favourites of the Muses. When, clothed in his flowing robe of snowy white, he began to touch his ivory lyre, tigers, bears, and lions came fawning on him, and licked his feet: satyrs quitting the forests, danced around him; the trees themselves seemed affected; and you would have thought even the rocks, softened by the charms of his enchanting notes, would descend from the mountain summits. His songs were restricted to the greatness of the gods, the virtue of heroes, and the wisdom of men who prefer true glory to sensual pleasure. He bid me often take courage, for the gods would never abandon ULYSSES or his son. He assured me that, after the example of APOLLO, I ought to teach the swains to cultivate the Muses. "APOLLO," said he, "indignant that JUPITER with his thunder overcast the fairest days, resolved to take vengeance on the Cyclops who forged his bolts, and

he flew them with his arrows. Instantly mount *Ætna* ceased to discharge its rolling flames; no longer was heard the din of those terrible hammers, whose strokes on the anvil re-echoed through the deep caverns of the earth, and the abyſſes of the ſea. The iron and the braſs, no longer poliſhed by the Cyclops, began to ruſt. *VULCAN* enraged ſallies from his ſmithy; though lame, he quickly mounts to *Olympus*; and entering the aſſembly of the gods, covered with ſweat and duſt, he prefers his bitter complaints. *JUPITER*, incenſed againſt *APOLLO*, drove him from heaven, and threw him down to earth. His empty chariot performed of itſelf its uſual courſe, to beſtow day and night on mankind, with the regular changes of ſeaſons. *APOLLO*, deprived of his rays, was obliged to turn ſhepherd, and tend the flocks of king *ADMETUS*. While he played on his flute, all the other ſhepherds came to liſten, under the ſhade of elms, on the banks of a transparent ſtream. Till then their life had been brutal and ſavage. All they knew was to tend their flocks; to ſhear them, to milk them, and to convert their milk into cheeſe. The whole country was a frightful deſart. *APOLLO* ſoon ſhewed thoſe ſwains the arts that render life agreeable. He ſung of the flowers that crown the ſpring, the perfumes it diffuſes, and the verdure that ſhoots up under its feet. Then he deſcanted on ſummer's delightful nights, when the cool zephyrs reſreſh mankind, and the dew moiſtens the thirſty earth. He mingled alſo in his themes the golden fruits with which autumn rewards the huſbandman's toil; and the repoſe of winter, when the ſprightly youth dance round the fire. In fine, he deſcribed gloomy foreſts that overhang the mountains, and hollow vales through which the rivers wind in a thouſand meanders, as if delighted amid the laughing meads. Thus he taught the ſwains the charms of rural life, to thoſe who can taſte the elegancies of ſimple nature. Soon the ſwains with their flutes found themſelves happier than

than kings; and their cottages attracted in crowds those pure pleasures that fly from gilded palaces. The sports, the loves, the graces, constantly accompanied the innocent shepherdesses. Every day was holiday: nothing now was heard but the warbling of birds, the soft breath of zephyrs sporting among the branches; the murmur of a clear stream falling down some rock, or songs with which the Muses inspired the swains that followed APOLLO. The god instructed them to win the prize in the race, and to pierce with arrows the stags and fallow deer. The gods themselves grew jealous of the shepherds, whose life appeared more agreeable than all their glory; and they recalled APOLLO to Olympus. Son," continued he, "this story ought to instruct you, since you are now circumstanced as APOLLO was: cultivate these wilds; like him, make the desert flourish; teach all these shepherds the charms of harmony; soften their savage hearts; shew them the loveliness of virtue; make them sensible how happy, amid their solitude, is the enjoyment of those innocent pleasures which nothing can wrest from shepherd swains. One day, my son, one day, the difficulties and cruel cares that environ royalty will make you regret the pastoral life, even on the throne."

So saying, TERMOIRIS presented me a flute so sweetly toned, that the echoes resounding from the mountains on every side, soon drew around me all the neighbouring swains. My voice acquired a melody divine: I found myself transported, as it were, supernaturally, to sing those beauties with which nature has adorned the country. We passed whole days, and even part of the nights, in singing together. The swains, forgetting their cottages and flocks, were held in suspense around me, motionless, while I gave them instructions. No longer savage wildness appeared amid those deserts; all was sweet and cheerful: the very land seemed ameliorated as the inhabitants were civilized. We often assembled to sacrifice in



the temple of Apollo, where TERMOSTRIS was priest. Thither went the swains, crowned with laurel in honour of that god; thither went the shepherdesses, dancing, crowned with flowers, and bearing on their heads, in baskets, their sacred offerings. After the sacrifice, we formed a rural feast: our greatest delicacies were the milk of our goats and sheep, which we ourselves had milked; with fresh fruit gathered by our own hands, such as dates, and figs, and grapes: the green turf was our seat; and the spreading trees yielded us a shade more agreeable than the gilded roofs of royal palaces.

But the following adventure rendered me completely famous among our shepherds. One day a hungry lion rushed on my flock, and instantly began a dreadful slaughter. I had only my sheephook in my hand, yet I boldly advanced: the lion, erecting his mane, disclosed his teeth and claws, opened wide his throat all parched and inflamed: his eyes seemed full of blood and fire, and he lashed his sides with his extended tail. I threw him on the earth: the light coat of mail which I wore, according to the custom of the Ægyptian shepherds, secured me from his claws: thrice I threw him, and thrice he rose, roaring so loud that all the forests echoed. At length I stifled him in my grasp; and the shepherds, witnesses of my victory, insisted I should wear the spoils of that terrible animal. The fame of this exploit, and of the happy change among the shepherds, spread throughout Ægypt, and even reached the ears of SESOSTRIS. He was informed that one of the two captives who were taken for Phœnicians, had recalled the golden age in his scarce habitable deserts. He resolved to see me; for he loved the Muses, and his noble heart was touched by whatever could improve mankind. He saw and heard me with pleasure: he discovered that METOPHIS had deceived him through avarice: he condemned him to perpetual imprisonment, and stripped him of all his wealth.

wealth so unjustly possessed. "How wretched," said he, "are those superior to the rest of mankind! Not often can they see truth with their own eyes; they are surrounded by individuals who prevent her from reaching the sovereign: each is interested to deceive him; each cloaks his own ambition under apparent zeal. They pretend love to the king, whereas they love only the riches he bestows: so little they love him, that, to obtain his favours, they flatter and betray him."

SESOSTRIS, in the sequel, treated me with tender friendship; and resolved to send me home to Ithaca, with ships and forces to rescue PENELOPE from all her lovers. The fleet was already equipped, and we only thought of embarking. I admired the vicissitudes of fortune, which suddenly raises those it had before most deeply depressed. This experience suggested hope that ULYSSES might return to his kingdom at length, even after most tedious sufferings. I thought also that I should again see MENTOR, although he had been carried into the most unknown parts of Æthiopia. While I delayed a little my departure, endeavouring to learn tidings of him, SESOSTRIS, who was very old, died suddenly, and his death re-plunged me in fresh disasters. All Ægypt appeared inconsolable for this loss: every family thought it had lost its best friend, its protector, its father. The old men, lifting up their hands to heaven, exclaimed—"Never had Ægypt so good a king! never shall she have his fellow. O ye gods! either ye should not have shewn him at all to mankind, or never have taken him away: wherefore should we survive the great SESOSTRIS?" The younger people observed—"The hope of Ægypt is blasted: our fathers were happy in living under so good a king; as for us, we have seen him only to be sensible of the loss." His domestics wept night and day. When funeral obsequies were performed for the king, during forty days, people from the  
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most distant provinces flocked thither ; each desirous of seeing once more the body of SESOSTRIS, each desirous to preserve his idea in remembrance : many even would be inclosed in his tomb. What still increased their grief for his loss, was, that his son BOCHORIS possessed neither humanity toward strangers, nor taste for the sciences, nor esteem for virtuous men, nor love of glory. His father's greatness had contributed to render him unworthy to reign : bred in effeminacy and brutal pride, he counted men as nothing, believing they were made only for his use, and that HE was of a different nature. He thought only of gratifying his passions ; of dissipating the immense treasures his father had so carefully saved ; of oppressing his subjects, and sucking the blood of the unfortunate ; in a word, he followed the flattering advice of the senseless young men who surrounded him, while he removed with contempt all the ancient sages who had enjoyed his father's confidence. He was a monster, not a king : all Ægypt groaned beneath his yoke ; and although the name of SESOSTRIS, so dear to the Ægyptians, induced them to bear with the base and cruel conduct of his son, that son ran swift to ruin : a prince so unworthy of the throne could not long possess it. No more was I permitted a hope of returning to Ithaca : I was detained in a tower on the sea side, near Pelusium, whence our embarkation was to have taken place, had not SESOSTRIS died. METOPHIS had the address to quit his prison, and to re-establish himself with the new king : he procured my confinement in this tower, to revenge the disgrace I had caused him. I passed days and nights in profound melancholy. All that TERMOSIRIS had predicted, all that I had heard from the cavern, now seemed to me only a dream. I was sunk in the most bitter sorrow. I contemplated the billows lashing the foot of the tower where I was prisoner. I often engaged myself in considering the tempest-beaten ships in danger of  
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being shattered against the rocks on which the tower was built. Far from pitying those threatened with shipwreck, I envied their condition. "Shortly," said I to myself, "the misfortunes of their lives will end, or they will arrive in their own country; while I, alas! cannot hope for either alternative."

While I thus wasted myself in unavailing sorrow, I perceived as it were a forest of masts: the sea was covered with sails swelled by the winds, while the water foamed beneath the strokes of oars innumerable. Confused cries assailed my ears on every side; I perceived on the shore a body of Ægyptians running to arms in a fright, while others seemed advancing to meet the navy they saw approach. I soon discovered that these foreign ships were partly from Phœnicia, and partly from the island of Cyprus; for my misfortunes began to render me skilful in what relates to navigation. The Ægyptians seemed divided among themselves. I had no difficulty in believing that the senseless Bocchoris, by his violent conduct, had occasioned a revolt among his subjects, and kindled a civil war. From the top of the tower I was spectator of a bloody battle. The Ægyptians, who had called the foreigners to their assistance, after having favoured their descent, attacked their countrymen, who were headed by the king in person. I saw that prince encouraging his troops by his example: he appeared like Mars himself. Streams of blood gushed around him; his chariot wheels were dyed with purple gore congealed and foaming; scarce could they pass over the heaps of bodies crushed to death. The young monarch was vigorous and handsome, of a proud and lofty mien: fury and despair were seated in his eyes; he was like a beautiful horse unbroke; his courage drove him forwards at hazard, nor did wisdom regulate his valour. He could neither rectify his faults, nor give exact orders, nor foresee evils which threatened him, nor attach to himself those persons for whom he had  
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the greatest occasion. Not that he wanted genius; his capacity equalled his courage, but he had never been taught by adversity. His disposition, naturally good, had been poisoned by the flattery of his masters. He was intoxicated with his power and good fortune; and thought all must yield to his impetuous desires. The smallest opposition inflamed his rage: then away with reason; he was beside himself: his furious pride transformed him into a savage beast; his native goodness and right reason quitted him that instant: his most faithful servants were compelled to fly; and he loved those only who flattered his passions. Thus he rashly took resolutions in extremes, ever contrary to his true interest; and obliged every man of sense and virtue to detest his frantic conduct. Long his valour supported him against the multitude of his enemies; but at last he was overwhelmed. I saw him fall: a Phœnician javelin pierced his breast; the reins dropped from his hands; and he fell from his chariot under the horses' feet. A Cyprian soldier cut off his head, and seizing it by the hair, exposed it triumphantly to the whole victorious army. I shall all my life remember the sight of that head flowing with blood; the eyes closed and extinguished; the visage pale and disfigured; the mouth half open, as if endeavouring to complete its unfinished words; and the haughty and threatening air which death itself could not efface. While I live, it will be depicted before my eyes; and if ever the gods grant me to reign, I shall not forget, after so fatal an example, that a king is only worthy to command, and happy in his power, in proportion as he submits to reason. Ah! how wretched the man destined to promote the public good, if master of so many lives only to make them miserable!

END OF THE SECOND BOOK.

## ARGUMENT OF THE THIRD BOOK.

**TELEMACHUS** proceeds to relate that the successor of Bocchoris restoring all the Tyrian prisoners, he (**TELEMACHUS**) was carried to Tyre on board the ship of **NARBAL**, who commanded the Tyrian fleet: that **NARBAL** described to him their king **PYGMALION**, from whose avarice every thing was to be feared; and afterwards made him acquainted with all the regulations of the Tyrian commerce: that he was just going to embark on board a Cyprian vessel, to sail from the island of Cyprus to Ithaca, when **PYGMALION** discovering he was a foreigner, resolved to detain him captive: that when he was thus reduced to the brink of ruin, **ASTARBE**, the tyrant's mistress, had saved his life, in order to sacrifice, in his place, a young man who had incurred her resentment by treating her with contempt.



## THE THIRD BOOK.

CALYPSO listened with astonishment to words so truly wise. What chiefly pleased her, was to find TELEMACHUS ingenuously recounting the faults he had committed through precipitation and want of due attention to the sage MENTOR. She distinguished surprising nobleness and magnanimity in this young man, who frankly accused himself, and seemed to have profited so much by his indiscretions, as to become wise, provident, and moderate. "Proceed," said she, "my dear TELEMACHUS; I am impatient to know how you quitted Ægypt, and where you found again the sage MENTOR, whose loss you so justly regretted."

TELEMACHUS thus resumed his discourse. "The most virtuous and loyal part of the Ægyptians being the weakest, and seeing their monarch slain, were constrained to submit. A new king, called TERMUTIS, was raised to the throne. The Phœnicians, and the troops of Cyprus, withdrew, after having formed an alliance with the new sovereign. He on his side restored all the Phœnician prisoners, in which number I was included. Being released from the tower, I embarked with the rest, and hope once more began to dawn within my breast. A favourable wind already swelled our sails; the rowers cleft the foaming billows; the vast ocean was covered with our ships; the mariners shouted with joy; the coast of Ægypt seemed to fly far behind us; the hills and the mountains diminished gradually. We now scarce beheld any thing but sky and water, while the sun, rising, seemed to issue from the ocean with all his vivid fires: his rays gilded the tops of the mountains, still visible a little above the horizon ;  
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BOOK III.



*The Departure of Ulysses.*



and the whole heaven tinged with deep azure, promised a happy voyage.

Though I had been sent away as a Phœnician, no Phœnician on board knew me. NARBAL, who commanded the ship wherein I was embarked, asked me my name and country. "From what town of Phœnicia are you?" said he. "I am not a Phœnician," I replied; "but the Ægyptians having taken me at sea on board a Phœnician vessel, I have been kept prisoner in Ægypt as a Phœnician; under that name I have long suffered; under that name I am now delivered." "Of what country are you then?" resumed NARBAL. I thus replied: "I am TELEMACHUS, son of ULYSSES, king of Ithaca in Greece: my father became renowned among all the kings who besieged the city of Troy; but the gods have not granted him to see his native country. I have sought him in many realms; I, like him, am persecuted by fortune; and you see in me an unfortunate youth, who fights only for the happiness of returning to his friends, and finding his father." NARBAL surveyed me with surprize; and thought he perceived in me certain happy traits, effects of heavenly donation, and not in the common run of mankind. Naturally generous and sincere, he was touched with my misfortunes, and discoursed to me with a freedom and confidence divinely inspired, to save me from imminent danger. "TELEMACHUS," said he, "I doubt not what you have told me; I cannot doubt it: the mildness and virtue conspicuous in your countenance, suffer me not to distrust you. Nay, I perceive you are beloved by the gods, whom I have always served; and also their will is that I should likewise love you, as if you were my son. I will now give you salutary advice, and require of you secrecy only in return." "Fear not," said I to him, "that I shall find any difficulty in keeping silence on every subject wherewith you shall entrust me. Young though I be, I am old in the habit of

never disclosing my secret; much less betraying, under any pretext, the secret of others." "How have you been able," said he, "to accustom yourself to secrecy in such early youth? I should be glad to know by what means you acquired this quality, which is the foundation of the wisest conduct, and without which all talents are useless." "When ULYSSES," I replied, "departed on his expedition to Troy, he set me on his knees and pressed me in his arms (as I have been informed): having kissed me tenderly, he directed to me these words, though beyond my understanding: "O my son! may the gods keep me from seeing thee again; may the shears of the Fates cut the thread of thy days, while scarcely formed, as the reaper with his sickle cuts a tender opening flower; may our enemies crush thee before the eyes of thy mother and myself, rather than thou shouldest one day be corrupted, and abandon the paths of virtue! O my friends," added he, "I leave with you this child, so very dear to me; carefully direct his infancy: if you love me, remove far from him pernicious flattery; teach him to vanquish himself: let him be like a young and tender plant, whose pliant bendings restore its straightness. Above all, forget no means to render him just, beneficent, sincere, and trusty in keeping a secret. Whoever can lie is unworthy to be reckoned among men; whoever cannot keep silence is unworthy to govern." I mention these words, because they were carefully repeated to me often, and they have penetrated to the very bottom of my heart; often I repeat them to myself. My father's friends took care to exercise me in secrecy betimes: while yet in my tender years, they entrusted to me all the affliction they felt in seeing my mother exposed to numerous insolent pretenders, wanting to espouse her. Thus I was treated as a reasonable and trusty man. They discoursed with me often on affairs of moment, and communicated to me the resolutions taken to re-  
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move those troublesome suitors. I was charmed that they placed in me this confidence, by which I thought myself already a man complete. Never did I abuse it; never did a single word escape me that might discover the smallest secret: the suitors often endeavoured to draw me into discourse, hoping that a child could not possibly conceal any circumstance of importance he might have heard or seen; but I well knew to answer them without lying, yet without revealing what it was my duty not to disclose."

NARBAL then spoke to this effect: "You see, TELEMACHUS, the power of the Phœnicians, who are formidable to all the neighbouring nations by their numerous fleets. Their commerce, which extends even to the Pillars of Hercules, furnishes them wealth, surpassing that of the most flourishing nations. The great king SESOSTRIS, who could never have vanquished them by sea, found great difficulty in subduing them by land, with armies which had conquered all the East: he imposed on us a tribute, which we did not long submit to pay. The Phœnicians were too rich and too powerful to bear patiently the yoke of subjection. We resumed our liberty; death did not give SESOSTRIS time to finish the war against us. True it is, we had every thing to fear, rather from his wisdom than his power; but that power devolving to his son, who was void of wisdom, we concluded we had nothing farther to apprehend. And, indeed, the Ægyptians, far from re-invading our country with hostile arms, in order again to subdue us, have been obliged to request our assistance, to deliver them from their brutal, impious tyrant. We have been their deliverers: what glory in addition to the liberty and opulence of the Phœnicians! But while we deliver others, we are slaves ourselves. O TELEMACHUS! beware of falling into the hands of our king PYGMALION; those cruel hands! bathed in the blood of SICHEUS, his sister DIDO's husband. DIDO, enflamed with the desire  
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of revenge, escaped from Tyre with several ships; and, being followed by the majority of those who regarded liberty and virtue, she has founded a noble city called Carthage, on the coast of Africa. PYGMALION, tormented by insatiable thirst of riches, becomes more and more miserable and hateful to his subjects. To be wealthy is criminal at Tyre: avarice renders him distrustful, suspicious, cruel: he persecutes the rich, and he fears the poor.—

“It is still more criminal at Tyre to be virtuous: for to such PYGMALION thinks himself insufferable by his baseness and injustice: Virtue condemns him; he hates and ill-treats her. Every thing disturbs, frets, and consumes him; afraid of his shadow, he sleeps neither night nor day: to complete his misery, the gods load him with riches which he dares not enjoy. What he covets to make him happy, is precisely what prevents his being so. He regrets what he bestows; is always fearing losses; and torments himself to increase his wealth. He is scarce ever seen, but is solitary, melancholy, dejected, in the secluded recesses of his palace. Even his friends dare hardly approach him, for fear of becoming suspected; a terrible guard, with swords drawn and pikes raised, continually surrounds his palace. Thirty apartments communicate with each other, each having an iron door and six strong bolts: here he shuts himself up. It is never known in which of them he sleeps; but it is affirmed he never sleeps two nights successively in the same, for fear of being assassinated. He neither knows the delights of pleasure, nor of friendship more delightful still. If invited to engage in pleasure, he is conscious that flies far from him, and will not enter his heart. His hollow eyes fiercely gleam with cruel fire; incessantly they roll on every side: listening to the least noise, he turns pale, is shocked, and stands aghast; black corroding cares perpetually discolour his wrinkled face. He sighs in silence, fetching deep  
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groans from the bottom of his heart, unable to conceal the remorse that preys on his vitals. The most exquisite viands disgust him : his children, far from being his hopes, excite his terrors ; he has made them his most dangerous enemies. Not a moment during his whole life has he enjoyed security ; he maintains himself only by shedding the blood of all those he fears. Fool ! not to perceive that cruelty in which he trusts will prove his ruin ! Some one of his domestics, suspicious as himself, will speedily rid the world from such a monster. As for myself, I fear the gods ; whatever be the consequence, I will be faithful to the king they have set over me. I had rather lose my own life than take away his, or be wanting in his defence. As for you, O TELEMACHUS, beware of informing him you are the son of ULYSSES ; for, in hopes that ULYSSES when returned to Ithaca would pay largely for your ransom, he would keep you in prison."

"When we arrived at Tyre, I followed NARBAL'S advice, and found all he had told me strictly true. I should not have thought a man could render himself so completely miserable as PYGMALION appeared. Surprised at a sight so frightful and unusual, I said to myself: "Here is a man who has sought for happiness ; this he expected from riches and absolute power ; he possesses all his wishes, yet by riches and power has made himself miserable. Were he a shepherd, as I was lately, he would be as happy as I have been ; he would enjoy the innocent pleasures of the country, and that without remorse. He would dread neither steel nor poison. He would love mankind, and be beloved. He would not possess this prodigious wealth, useless to him as the sand, since he dares not touch it ; but he would enjoy freely the fruits of the earth, nor feel any real want. Apparently he does whatever he pleases ; but really this is otherwise : he does what pleases his ferocious passions, continually impelled by his

his avarice, his fear, or his suspicion. He seems to be ruler of all other men, yet is not ruler of himself; for he has so many masters and executioners, as he has violent and unruly passions." These were my reflections concerning PYGMALION, without seeing him, for he never appeared; all that was seen, and that with fear, were those lofty towers, day and night surrounded with guards, wherein he had shut himself up with his treasures, as in a prison. I compared this invisible king with SESOSTRIS, so humane, so accessible, so affable, so eager to see strangers, so ready to hear every body, and to draw from the hearts of men that truth which is concealed from kings. "SESOSTRIS," said I, "feared nothing, and had nothing to fear; he appeared to his subjects as to his children: whereas this man dreads all, and has all to dread; this wicked king is daily exposed to a violent death, though in his inaccessible palace, surrounded with guards: on the contrary, the good king SESOSTRIS lived in security amid throngs of people, as a tender parent in his own house encircled by his family."

PYGMALION having ordered home the troops of the isle of Cyprus, which had joined his in consequence of the alliance between the two nations, NARBAL took this opportunity to set me at liberty. He passed me in review among the Cyprian soldiers; for PYGMALION was jealous of the most trivial circumstances. The foible of good-natured indolent princes is to repose a blind confidence in corrupt and artful favourites; the foible of this tyrant, on the contrary, was to mistrust the most upright persons. He was incapable of distinguishing honest and faithful men who act without disguise, nor had he seen such virtuous characters; for they seek not such corrupt princes. Besides, he detected in those he had employed since his accession to the throne, so much dissimulation and treachery, such execrable vices disguised under the appearance of virtue, that he

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regarded all men, without exception, as knaves and hypocrites : he thought there was no such thing on earth as sincere virtue, and therefore considered all men as nearly equal. When he found a man false and corrupt, he gave himself no trouble to seek another, persuaded he would be no better. Nay, the good were accounted by him worse than the most openly vicious ; because he regarded them as equally abandoned, and more deceitful.

To return to myself. I passed for a Cyprian, and escaped the watchful suspicion of the king. NARBAL trembled for fear, lest I should be discovered ; it would have cost us our lives. He was incredibly impatient to see us gone, but contrary winds detained us long at Tyre. This delay I improved, to become acquainted with the manners of the Phœnicians, a people so famous among all nations. I admired the happy situation of Tyre, on an island surrounded by the sea. The neighbouring coast is admirable for its fertility, for the exquisite fruits it produces, for the number of towns and villages almost touching one another, and lastly for the temperature of the climate ; being screened by mountains from the scorching south winds, and fanned by the north wind that blows from the sea. It lies at the foot of Lebanon, whose lofty top piercing the clouds, rises to the stars : everlasting ice covers its brow ; rivers swelled by snow fall like torrents from the rocks surrounding its summit. Beneath is seen a vast forest of ancient cedars, that seem aged as the ground on which they stand, whose lofty branches almost reach the clouds. Below the forest, toward the bottom of the mountain, are rich pastures : here the lowing bulls roam ; and sheep bleating with their tender lambs frisk on the grass : here stream a thousand rills of water, clear and transparent. In fine, the foot of the mountain is pastures like a garden ; spring and autumn unite their dominion to mingle flowers and fruits. The pestilent breath of the south, that

parches and burns up all things, or the boisterous blast of the north, dares not tarnish the lively colours that decorate this garden. Near this delightful coast rises in the sea that island on which the city of Tyre is built. That great city seems to float on the surface of the waters, and to be queen of the whole sea. Merchants from all parts of the world resort to it; and its own inhabitants are themselves the most renowned merchants in the universe. On entering Tyre, one is ready to imagine it not a city appertaining to one particular people; but the common city of all nations, and the centre of their commerce. It has two vast moles stretching out into the sea like two arms, and extending round a vast harbour, secure against all winds. Here appears a forest of masts; and vessels in such numbers, that the water on which they float is scarce visible. All the citizens apply themselves to commerce; nor do great riches disgust them against the labour necessary to increase their wealth. On all sides is seen fine linen of Ægypt, and twice-dyed Tyrian purple, of marvellous beauty: so durable is this double dye, time cannot efface it; it is used in cloth of fine wool, which they adorn with gold and silver embroidery. The Phœnicians trade with all nations, even to the straits of Gades; have penetrated into the vast ocean that surrounds the earth: have extensively navigated the Red Sea; and by this track they visit unknown islands, bringing home gold, spices, and divers animals, not found elsewhere. I was never satiate with surveying the magnificent spectacle of that great city, where all was in motion. There I saw none of those idle curious persons, as in Grecian cities, who are seeking news in the forum, or gazing at strangers who arrive in the port: but the men are constantly busied in unloading their ships, transporting or selling their merchandize, regulating their warehouses, and keeping accurate accounts of what is due from their foreign correspondents: the women

women are constantly employed in spinning wool, making designs for embroidery, or folding rich stuffs. "Whence is it," said I to NARBAL, "that the Phœnicians have engrossed the whole commerce of the world, thus enriching themselves at the expence of all other nations?" "You see the reason," he replied; "Tyre is happily situated for commerce; our country has the glory of having invented navigation. The Tyrians were the first (if credit may be given to tradition from remotest ages) who ruled the waves, long before the age of Typhis and the Argonauts, so vaunted in Greece. They were the first, I say, who dared expose themselves in a frail vessel to the mercy of the winds and waves; who sounded the depths of the ocean; who observed the distant stars, according to *Ægyptian* and *Babylonian* principles; in fine, who united so many nations which the sea had separated. The Tyrians are industrious, patient, laborious, cleanly, sober, and frugal; they have a strict police; they are in unity among themselves; never was a people more firm and steady, more sincere, more loyal, more trusty, more easy to strangers. Without seeking other causes, these have given them the empire of the sea, and rendered commerce so flourishing in their port. Should discord and jealousy enter among them; should they be softened by luxury and sloth; should the first men in the nation despise labour and frugality; should the arts cease to be honourable; should good faith toward strangers fail; should the least alteration be made in their principles of free trade; should they neglect their manufactures, or forbear to advance the sums necessary to perfect their commodities, each in its kind; you would soon see the fall of this power you now so much admire." "But," said I, "explain to me the proper methods of establishing one day in Ithaca a like commerce." He replied, "Do as they do here; receive readily and kindly all strangers; let them find in your havens security, convenience,



and entire liberty; never be misled by avarice or pride. The true secret of gaining greatly is to forbear great gains, and to know how to lose judiciously on occasion. Acquire the love of strangers; overlook some things on their part; beware of exciting jealousy by your haughtiness; steadily observe the rules of commerce, let them be simple and easy; accustom your people to invariable adherence to them; punish severely fraud, remissness, and extravagance in merchants, which ruin commerce, by ruining those engaged in it: above all, avoid cramping trade, to make it favour your particular views. Rather let a prince not be concerned in trade, but leave its whole profits to his subjects, who take the pains; otherwise he will discourage them. He will derive advantage enough from it, by the great wealth it will bring into his dominions. Commerce is like certain springs, which, if diverted from their old channel, become dry. Only profit and convenience bring strangers into a country: if the convenience and profit of traffic be diminished, they withdraw insensibly, and never return; because, other states, taking advantage of your imprudence, attract them, and soon accustom them to think no more of you. I must even acknowledge that lately the glory of Tyre has been declining. O! had you seen it, my dear TELEMACHUS, before the reign of PYGMALION, you would have been much more surpris'd: now you see only the sad remains of almost ruined greatness. O wretched Tyre! into what hands art thou fallen! Formerly the sea brought thee tribute from every nation in the world.

“PYGMALION dreads every thing both from strangers and his own subjects. Instead of opening his ports in full liberty, according to ancient usage, to all, even the remotest nations; he insists on knowing the number of ships that enter them, their country, the names of all on board, their kind of trade, the price and species of their merchandize,  
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and the time they must remain at Tyre. He does worse, he employs craft to ensnare the merchants, and confiscate their goods. He disturbs those merchants he supposes the most wealthy; introducing new imposts, under various pretexts: he will be a merchant himself, and every body fears to deal with him. Thus commerce languishes. Strangers forget by degrees the way to Tyre, formerly so familiar to them; and, if PYGMALION does not alter his conduct, our power and glory must soon pass from us to a people better governed than we." I then asked NARBAL by what means the Tyrians had rendered themselves so powerful at sea; for I wished to know all that conduces to the good government of a kingdom. "We have," said he, "the forests of Lebanon, which supply us with ship-timber, and we carefully reserve them for that use; they are never felled but for public necessities. For building ships, we have the advantage of able workmen." "How," said I, "did you procure these workmen?" "They were formed," he replied, "by degrees in the country. When those who excel in arts are rewarded, some artizans are always found who carry them to high perfection; for men of skill and ingenuity never fail of applying themselves to arts with which the greatest advantages are connected. Here we treat honourably those who succeed in the arts, and in the sciences that improve navigation. We highly esteem a good geometer, or an able astronomer: a pilot eminent in his way, is richly rewarded; a good carpenter is not despised, but is well paid and well treated: dexterous rowers too are sure of rewards proportionate to their services; they are well fed; if sick, carefully attended; and their wives and families considered in their absence. If they perish by shipwreck, their loss is compensated to their families. After having served a certain limited time, they are dismissed to their homes. By these means there are always enough. Fathers are glad to bring up their sons in so good  
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a calling ; and therefore in early youth speedily teach them to handle the oar, to manage the tackle, and to disregard tempests. Thus are men led, without constraint, by rewards and good order. Authority alone never succeeds, nor is submission sufficient ; men's hearts must be won, and their advantage shewn them in that wherein their exertions are required." After this conversation, NARBAL conducted me to view all the magazines, arsenals, and artizans concerned in ship-building. I requested the detail of every thing ; and I wrote down all my information, for fear of forgetting some useful circumstance.

In the mean time NARBAL, who knew PYGMALION, and loved me sincerely, waited my departure with extreme impatience, fearing I might be discovered by the tyrant's spies, who were day and night going about the city ; but the winds still prevented our embarkation. While employed in attentively examining the harbour, and questioning divers merchants, we saw advance one of PYGMALION's officers, who thus accosted NARBAL : " The king has just learned, by a captain of one of the ships returned from Ægypt with you, that you have brought a stranger, who passes for a Cyprian : he orders him to be apprehended, that his country may be known with certainty ; you must answer it, on pain of death." At that instant I was at a little distance, closely examining the proportions observed by the Tyrians in constructing a ship lately built (which, said they, by her accuracy in all her parts, is the best sailer ever seen in the harbour), and asking questions of the builder who had regulated her dimensions. NARBAL, disconcerted and alarmed, made answer : " I will immediately seek this stranger, of the isle of Cyprus." But no sooner had he lost sight of the officer, than he came running to warn me of my danger. " My dear TELEMACHUS," said he, " I but too certainly foresaw it ; we are undone ! The king, tortured day and night by his distrust, suspects



suspects you are no Cyprian : he orders you to be arrested ; I must deliver you up to him, or lose my head. O gods ! what shall we do ! inspire us with wisdom to extricate ourselves from this danger ! TELEMACHUS, I must carry you to the king's palace ; maintain stoutly that you are a Cyprian, of the city Amalontum, son of a statuary of Venus ; I will protest that I formerly knew your father : perhaps the king, without enquiring deeply into the matter, will let you go. I see no other expedient to save your life and mine." My reply to NARBAL was : " I am devoted to destruction ; leave unhappy me to perish : my dear NARBAL, I fear not death, and am too greatly obliged by you to engage you in my misfortune. I cannot prevail on myself to lie. I am no Cyprian, nor will I affirm that I am. The gods witness my sincerity : they may preserve my life by interposing their power, if they will ; but I will not save it by falsehood." To this NARBAL replied : " There is nothing criminal, TELEMACHUS, in such a lie ; the gods themselves cannot condemn it ; nobody will suffer by it ; it will save the lives of two innocent persons : the king is deceived, merely to prevent his committing a heinous crime. You carry too far the love of virtue, and the fear of wounding religion." " It is enough," said I, " that falsehood is falsehood, to render it unworthy a man who speaks in the presence of the gods, and whose constant duty is truth. Who injures truth, offends the gods ; and wounds himself, by speaking against his conscience. Forbear, NARBAL, to propose what is unworthy of you and me. If the gods compassionate us, they can easily deliver us ; if their will is that we perish, we shall fall the victims of truth, and leave mankind an example of preferring unblemished virtue to long life. Mine is already too long, being so unfortunate. For you alone, my dear NARBAL, I am heartily concerned : alas ! that your friendship for an unhappy stranger should have been  
so

so fatal to you!" Thus we contested a considerable time. At last we saw a man come running up to us, out of breath: he was another of the king's officers, dispatched from ASTARBE. This woman was beautiful as a goddess: to her personal charms she united mental accomplishments; being sprightly, obliging, insinuating. With these deceitful allurements, her heart, like the syrens, was cruel and full of malignity; but she knew how to disguise her corrupt depravity by profound dissimulation. Her beauty, her wit, her fine voice, her skill in touching the lyre, had captivated the heart of PYGMALION; who, blinded by his passion for her, had forsaken his queen TOPHA, and thought only of gratifying the desires of the ambitious ASTARBE. Love for this woman was almost equally fatal to him as excessive avarice; but, notwithstanding his violent passion for her, she had nothing but aversion and contempt for him. Yet she concealed her real sentiments, and pretended to live for him only, at the same time she abhorred him. There was at Tyre a young Lycian, named MALACHON, of extraordinary beauty; but soft, effeminate, and sunk in pleasures. His only study was to preserve the delicacy of his complexion; to adjust his fine flaxen hair, that overspread his shoulders; to scent himself with perfumes; to fold with graceful air his flowing robe; and to chaunt his amours to the lyre. ASTARBE saw, and loved him to distraction. But he disdained her, being enamoured of another woman: besides, he feared exposing himself to the cruel jealousy of the king. ASTARBE seeing herself slighted, gave way to vengeance. In her despair, she imagined she might make MALACHON pass for the stranger whom the king wanted to see, and whom, she was told, NARBAL had brought. She actually thus persuaded PYGMALION, at the same time bribing all who might have undeceived him. As he regarded not good men, nor knew how to distinguish them, all about him were mercenary and artful, ready

to execute his sanguinary and tyrannical commands. Such characters also dreaded the authority of ASTARBE, and helped her to deceive the king; lest they should incur the displeasure of this haughty woman, who entirely engrossed his confidence. Thus MALACHON, though known by the whole city to be a Cretan, passed for the young stranger whom NARBAL had brought from Ægypt, and was imprisoned. ASTARBE, fearing NARBAL should repair to the king, and thereby discover the imposture, sent the officer with all speed to him with this message: "ASTARBE forbids your informing the king who is that stranger in your company; she requires of you only silence; and promises to satisfy the king with regard to you: but hastily embark among the Cyprians your young stranger from Ægypt, that he be no more seen in the city." NARBAL, transported that he could thus save both his own life and mine, promised secrecy; and the officer, satisfied with having obtained what he wanted, returned to ASTARBE to relate the execution of his commission.

NARBAL and I united in admiring the goodness of the gods in rewarding our sincerity, and their tender care of those who hazard all for virtue. We were struck with horror at a king given up to pleasure and avarice. "He who so excessively fears being deceived," said we, "deserves to be, and generally is, very grossly deceived. Distrustful of the upright, he confides unreservedly in miscreants; the very person from whom facts are hidden. Observe PYGMALION, that toy of a woman lost to shame. However, the gods direct the falsehood of the vile to save the worthy, who would rather die than utter falsehood."

In the mean time we perceived the wind was changed, and become favourable for the Cyprian fleet. "The gods," cried NARBAL, "take our part; they determine to remove you from danger: fly this cruel and accursed land. Happy he who could follow you to regions the most unknown!

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happy he who could live and die with you ! But cruel destiny confines me to this unhappy country ; with it must I suffer, and perhaps be buried under its ruins : no matter, provided I speak always truth, and my heart loves only rectitude. As for you, my dear TELEMACHUS, I pray the gods, who lead you as it were by the hand, to bestow on you the most precious of all gifts, pure and unspotted virtue, to the end of your days. May you live, return to Ithaca, comfort PENELOPE, and deliver her from those insolent suitors ! May your eyes see, and your arms embrace, the sage ULYSSES ; and may he find in you a son equal to himself in wisdom. But amid your happiness forget not the unhappy NARBAL, nor ever cease to love me." When he had thus spoken, I shed a flood of tears, without reply ; profound sighs prevented my words : we embraced in silence. He accompanied me to the ship ; he continued on the shore ; nor, when the vessel departed, did we cease earnestly looking at each other, till totally out of sight.

#### END OF THE THIRD BOOK.

## ARGUMENT OF THE FOURTH BOOK.

CALYSPSO interrupts TELEMACHUS, that he may take some repose. MENTOR reproves him in secret for having undertaken to relate his adventures, but at the same time bids him proceed in his recital since he had begun. TELEMACHUS tells how he had a dream in his passage from Tyre to the isle of Cyprus, in which he saw MINERVA protecting him against VENUS and CUPID: that he afterwards imagined he saw MENTOR, who exhorted speedily to quit the isle of Cyprus: that, when he awoke, the ship would have been lost in a storm, had he not taken the management of the helm himself; for that the Cyprians, being intoxicated with wine, were altogether incapable of saving her: that, upon his arrival in the island, he had seen examples of the most dangerous and contagious nature; but that HAZAEL, a Syrian, whose slave MENTOR was become, happening also to be there, had re-united the two Greeks, and carried them with him on-board his ship to Crete: and that in the passage they had been highly delighted with seeing AMPHITRITE in her car, drawn by sea-horses.

## THE FOURTH BOOK.

CALYPSO, who had thus far heard TELEMA-  
CHUS recount his adventures with the utmost  
attention and transport, now interrupted him, that  
he might take a little repose. "It is time," said  
she, "that you should taste the pleasure of rest after  
such fatigue. You have nothing here to fear; all is  
kindness: give yourself up to joy; relish the quiet,  
and all the other gifts of the gods, which abundantly  
await you. To-morrow, when Aurora with her  
rosy fingers shall begin to unlock the gilded gates of  
the east, and the horses of the sun, issuing from the  
briny waves, shall diffuse the light of day, driving  
before them all the stars of heaven, you shall resume  
the recital of your misfortunes. Never did your father  
equal your wisdom and courage. Neither ACHIL-  
LES, who vanquished HECTOR; nor THESEUS, who  
returned from the infernal regions; nor even the  
great ALCIDES, who delivered the earth from so  
many monsters, ever discovered such fortitude and  
prowess as you. May balmy sleep make this night  
seem short to you. But, alas! how tedious will it  
seem to me! how shall I long to see you again, to  
hear you, to make you repeat what I already know,  
and to enquire of what I do not know! Withdraw,  
my dear TELEMACHUS, with the sage MENTOR,  
whom the gods have restored to you, withdraw into  
this retired grotto, where all is prepared for your re-  
pose. May Morpheus shed his gentlest slumbers on  
your weary eyes, transfuse into every fatigued mem-  
ber a divine balm, and send you pleasant dreams;  
which, fluttering about you, may amuse your senses  
with the most agreeable images, and drive far away  
all that might too early awake you." The goddess  
herself



BOOK IV.



*Telemachus, in a Dream sees himself  
protected by Minerva.*



herself conducted TELEMACHUS into the detached grotto; not less rustic, not less agreeable than her own. A fountain issuing from one corner, by its gentle murmurs, invited repose. The nymphs had prepared two beds of a soft verdure, overspread with two fine skins; that of a lion for TELEMACHUS, that of a bear for MENTOR.

Before MENTOR suffered sleep to close his eyes, he thus addressed TELEMACHUS: "The pleasure of recounting your history has misled you; you have charmed the goddess by describing the dangers from which you have been delivered by your courage and dexterity: thus have you further inflamed her passion; and prepared for yourself a more dangerous captivity. How can you hope she will suffer you to quit her island, you who have enchanted her by the recital of your adventures? From the love of vain glory you have spoken without prudence. She had engaged to relate events to you, and to inform you of the fate of ULYSSES; she contrived to speak long without relating any thing, yet has induced you to inform her of all she wanted to know: such is the art of deceitful women who indulge their passions. When, O TELEMACHUS, will you be so wise as not to speak from vanity; but to conceal whatever tends to your praise, when useless to disclose it? Others admire your wisdom, at an age when its absence is pardonable; for me, I cannot pardon you any thing; I only know you, and love you so, as to warn you of all your faults. How far short are you yet of your father's wisdom!" "What then," said TELEMACHUS, "could I refuse CALYPSO the recital of my misfortunes?" "No," replied MENTOR, "you might relate them; but you ought to have done it by repeating only what would excite her compassion. You might have told her that you had wandered from place to place, had been prisoner in Sicily, and in Ægypt. This was enough to have related. The rest has served only to increase



increase the poison that preys on her heart. May the gods preserve yours from the like infection!" "But," said **TELEMACHUS**, with an humble submissive accent, "what shall I do?" "It is now too late," replied **MENTOR**, "to conceal from her what remains of your adventures: she already knows so much of them, as not to be deceived with respect to what follows; your reserve would only inflame her: complete therefore to-morrow your account of what the gods have done in your favour, and learn another time to speak more modestly of all which respecting yourself may excite applause." This advice **TELEMACHUS** received in friendship, and both went to rest.

No sooner had **Phœbus** diffused his first rays on the earth, than **MENTOR**, hearing the goddess call her nymphs in the wood, awoke **TELEMACHUS**. "It is time," said he, "to vanquish sleep; come, let us return to **CALYPSO**: but be wary of her smooth speeches; open not your heart to her; dread the flattering poison of her praise. Yesterday she extolled you above your sage father, the invincible **ACHILLES**, the renowned **THESEUS**, and **HERCULES** exalted to a god. Were not you sensible how extravagant were these praises? did you believe what she said? Be assured she did not even believe it herself. She praises you, only because she thinks you weak, and vain enough to suffer imposition by praises disproportioned to your actions."

After this discourse, they went to where the goddess awaited them. She smiled on seeing them; disguising, under apparent joy, the fear and uneasiness that agitated her heart: for she foresaw that **TELEMACHUS**, conducted by **MENTOR**, would escape her like **ULYSSES**. "Come," said she, "**TELEMACHUS**, quickly satisfy my curiosity; I thought all night that I saw you departing from **Phœnicia**, and seeking your destiny in the island of **Cyprus**: relate then, without loss of time, what occurred in  
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that voyage." Then they sat down on the grass, interspersed with violets, under the shade of a thick grove.

CALYPSO could not refrain from continually casting on TELEMACHUS tender and passionate glances, nor from indignation on observing that MENTOR noticed the least motion of her eye. All the nymphs leaned forward, listening in silence, forming a kind of semicircle, the better to hear and see : the eyes of the whole company were steadfastly fixed on the young TELEMACHUS, who, with downcast eyes, gracefully blushing, resumed the sequel of his story.

" Scarce had a gentle gale of favourable wind filled our sails, when the coast of Phœnicia began to disappear. Being among Cyprians, of whose manners I was ignorant, I resolved on silence, and observation of all that passed ; and to act with the utmost discretion to acquire their esteem. While thus silent, a deep and gentle sleep insensibly overcame me ; my senses were bound and suspended ; profound quiet and joy intoxicated my heart. Suddenly I thought I saw VENUS cleaving the clouds, in her car drawn by two doves. She possessed that splendid beauty, that blooming youth, those tender graces, which adorned her when springing from the ocean's froth, and when she dazzled the eyes of JUPITER himself. With rapid flight she descended at once close by me, laid her hand with a smile on my shoulder, and calling me by name, she thus addressed me : " Young Greek, thou art about to enter my empire ; thou wilt soon arrive in that happy island, where pleasures, sports, and wanton frolics, rise at my steps. There shalt thou burn incense on my altars, there will I plunge thee in a flood of delights. Open thine heart to most flattering hopes ; and beware of resisting the most powerful of all goddeffes, who wills thy happiness." At the same time I perceived the boy CUPID, flapping his wings, and fluttering about his mother. Though his countenance exhibited the tenderness,

ness, the sprightliness, and graces of childhood ; he had in his piercing eyes a certain something that frightened me. When he looked at me, he laughed ; his laughter was malicious, scornful, and cruel. From his golden quiver he drew his sharpest arrow, bent his bow, and was about to wound me ; when MINERVA suddenly appeared, and covered me with her *egis*. The countenance of this goddess had not that effeminate beauty, that amorous languishment, which I had remarked in Venus. Her beauty was, on the contrary, modest, negligent, unaffected ; all was noble, grave, stately, spirited, and majestic. CUPID's arrow, unable to penetrate the *egis*, fell to the ground : enraged, he sobbed bitterly ; ashamed to see himself thus baffled. " Away," cried MINERVA, " away, rash boy ! never wilt thou subdue any but effeminate souls, who prefer thine infamous pleasures to wisdom, virtue, and glory." At these words, off flew CUPID in a rage ; and VENUS re-ascending toward Olympus, I long beheld her car with the two doves, in a cloud of gold and azure, ere she disappeared. Afterward looking toward the ground, I no longer found MINERVA. Then methought I was transported into a delicious garden, such as the Elysian Fields are described : here I found MENTOR, who thus accosted me : " Fly' from this cruel land, this pestilent isle, where every breath is pleasure. Virtue the most resolute must tremble in it, and can save itself only by flight." When I saw him, I wished to throw myself on his neck, to embrace him : but I found my feet unable to move ; my knees bent under me ; my hands, endeavouring to hold MENTOR, grasped a vain shade which ever eluded me. These efforts awakened me, and I perceived that this mysterious dream was a heavenly warning. I found myself full of intrepidity against pleasure, of self-diffidence, and detestation of the effeminate life of the Cyprians. But what shocked me to the heart, was, that I thought MENTOR had lost his life, and having crossed



crossed the Stygian lake, was now in the happy retreat of just spirits. This idea made me shed a flood of tears. Being asked wherefore I wept? "Tears, said I, become but too well an unhappy stranger, who wanders without hope of seeing again his native country." Now all the Cyprians on board abandoned themselves to a madness of joy: the rowers, averse to labour, slept on their oars; the pilot forsook the helm, crowned himself with flowers, and holding in his hand a large goblet of wine, which he had almost emptied, he and all the rest, excited to madness by Bacchus, sung in honour of Venus and Cupid verses that must have shocked to horror all who regarded virtue. While they thus forgot the dangers of the sea, a sudden tempest overcast both the sky and ocean. The winds, unchained, howled furiously among the sails; the ship groaned under the gloomy waves that beat over her. Sometimes we rode the top of swelling billows; sometimes the sea, opening, seemed to forsake the vessel, and to overwhelm us in the abyss. We perceived, at no great distance, rocks against which the waves broke with horrid noise. Then I found, by experience, what MENTOR had often told me, that effeminate men, devoted to pleasure, are void of courage when in danger. All our Cyprians, despondent, wept like women. Nothing was heard but bitter exclamations, regrets for the pleasures of life, vain promises of sacrifices to the gods, might they but make their port. Not a person had presence of mind enough left to work the vessel, or to direct her. It then appeared to me my duty, in saving my own life, to save that of others. I took the helm; for the pilot, intoxicated with wine like a Bacchanal, was incapable of knowing the vessel's danger. I animated the desponding sailors, and ordered to furl the sails. Then, vigorously plying their oars, we passed between the rocks, in close view of all the horrors of death. This deliverance appeared like a dream to

all those who owed to me their lives ; they gazed on me with amazement.

We arrived in the isle of Cyprus in that month of spring consecrated to VENUS. " This season," said the Cyprians, " peculiarly suits the goddess ; for it seems to animate all nature, giving birth to pleasures, as to flowers." When arrived in the island, I found the air so soft, as to render the body sluggish and inactive ; but it inspired a humour wanton and frolic. I observed too that the country, naturally fertile and agreeable, lay uncultivated, so averse were the inhabitants to labour. All around I saw women and young girls, gaily dressed, going to the temple of VENUS to devote themselves to her service, singing her praises as they went : grace, beauty, joy, and pleasure, equally shone in all their countenances : but their graces were too affected ; one saw not that noble simplicity, that amiable modesty, which is the greatest attraction of beauty. Their studied softness, their practised and artful countenances, their gaudy attire, their languid gait, their looks, striving to catch those of the other sex, their jealous emulation to excite violent passions ; in a word, all I saw in these women seemed vile and despicable : by their very labour to please, they disgusted me.

I was conducted to a temple of the goddess : she has many in the island ; and is particularly honoured at Cythera, Idalium, and Paphos. It was to Cythera I was conducted. The temple is entirely of marble, and is a perfect peristyle. It is a very majestic edifice, the columns being large and lofty : above the architrave and frieze, on each front are grand pediments, in which are represented, in bas relief, all the most pleasant adventures of the goddess. At the gate of the temple is continually a crowd of people, come to make their offerings. No victim is ever slain within the sacred precincts of the temple ; nor is the fat of heifers and bulls (as in other temples) consumed by fire ; nor their blood shed. The beasts to  
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be offered are only presented at the altar ; and none can be so presented but such as are young, white, and without blemish. They are covered with fillets of purple embroidered with gold ; their horns gilt, and adorned with chaplets of odoriferous flowers. After having been presented before the altar, they are conveyed to a place apart and slaughtered for the entertainment of the priests. All sorts of perfumed liquors are also offered, and wine more delicious than nectar. The priests are clad in long white robes, with golden girdles, and fringes of gold at the bottom of their robes. Day and night are burnt on the altars the most exquisite perfumes of the East, which form a cloud as they ascend to heaven. All the columns of the temple are adorned with pendent festoons ; all the vessels used in sacrifice are of gold ; a sacred wood of myrtles surrounds the edifice. None but young men and damsels of singular beauty can present victims to the priests, or light the fire on the altars : but a temple so magnificent is disgraced by dissoluteness and obscenity.

At first I beheld these things with horror, but insensibly I began to be used to them. Vice no longer shocked me : every company inspired me with I know not what propensity to debauchery. I was rallied on my innocence ; my continence and modesty served for pastime to that abandoned people. They omitted nothing to rouse my passions, to ensnare me, and to awaken in me a taste for pleasure. I found myself weakening daily ; scarce was the virtuous education I had received longer able to support me : all my good resolutions vanished ; I felt my want of power to resist the evil that pressed me on all sides ; I had even a shame of virtue. I was like a man swimming in a deep rapid river : at first he stems the torrent, and advances against it ; but if the sides are steep, and he cannot rest on the banks, little by little he becomes weary ; his strength fails ; his exhausted limbs stiffen, and he is carried away by the current.



Thus my eyes were becoming dim, and my heart became enfeebled; I could neither recover my reason, nor recal the memory of my father's virtues. The dream in which I fancied I saw MENTOR in the Elysian Fields, completed my discouragement. A secret soothing languor seized me. Already I was enamoured of the flattering poison gliding from vein to vein, and penetrating the very marrow of my bones. Nevertheless I could not help deeply sighing; many bitter tears I shed, roaring in my phrenzy like a lion. "O unhappy youth!" cried I; "O gods, who cruelly sport with men, why do ye make them pass through that period of life which is the time of folly, or of raging fever? O that I were covered with silver hairs, decrepit, on the brink of the grave, like my grandfather LAERTES! I prefer death to my present inglorious imbecillity." Scarce had I uttered these words, when my grief abated; and my heart, intoxicated by a foolish passion, shook off almost all modesty: then I was plunged in the abyss of remorse. During my distraction, I ran wandering up and down the sacred grove, like a hind wounded by the huntsman: to ease her pain, she traverses vast forests; but the shaft that wounded her, remaining in her side, pursues her still; wherever she flies she carries with her the deadly dart. Thus did I vainly run, striving to forget myself, but nothing eased my wounded heart. At that moment I descried a good way off, under the thick shade of the wood, the figure of the sage MENTOR; but so pale, so melancholy, so austere seemed his countenance, that I felt no joy. "Is it you then," cried I, "O my dear friend, my only hope? Is it you? Indeed! Is it you, your very self? Does not a delusive phantom impose on my sight? Is it you, MENTOR? Or is it your shade, yet sensible to my misfortunes? Are you not among the number of happy souls who enjoy the fruits of their virtue, on whom the gods bestow pure pleasures and endless peace in the Elysian Fields? Speak, MENTOR, are you

you still alive? Am I so happy as to possess you, or is it only the shade of my friend!" Thus speaking I ran towards him, transported even to loss of breath: he waited tranquilly for me, not advancing a single step. O gods! you know what was my joy when I felt that my hands touched him! "No," cried I, "it is not an empty shade! I hold him, I embrace my dear MENTOR!" I bedewed him with a flood of tears; I hung on his neck, unable to speak. He looked sorrowfully at me, his eyes full of tender compassion. At last said I, "Alas! whence come you? What dangers did you leave me to encounter during your absence! And what could I now do without you?" Without answering my questions, "Fly!" said he, with a terrible tone, "fly, hastily fly! Here the fruits of the earth are poisoned, the air that is breathed is poisoned; the contagious inhabitants converse but to communicate mortal poison. Infamous base voluptuousness, of all the plagues issued from Pandora's box the most dreadful, here enfeebles the heart, and prohibits every virtue. Fly! Why delay you? Look not even behind you in your flight; efface all recollection of this execrable island." Thus he spoke; and immediately I perceived, as it were, a thick cloud disperse from before my eyes, so that I beheld the pure light. A gentle joy, full of firm resolution, again sprung up in my heart: a joy very different from that soft foolish delight which had empoisoned my senses; that joy of drunkenness and trouble, chequered with furious passions, and cutting remorse! whereas this was a rational joy, fraught with something blissful and divine: Always pure, even, inexhaustible, the more indulged the more delightful, it enraptures the soul without disquieting it. Then I shed tears of joy, and found nothing so delicious as thus to weep. "O happy," said I, "those men who have beheld virtue in all her charms! Can one see her without loving her? can one love her without being happy?"

“ I must leave you,” said MENTOR ; “ I go this moment ; I have no permission to stay.” “ Ah ! whither are you going ?” said I ; “ to what uninhabitable part of the world will I not follow you ? Think not you can escape from me ; I will rather die in the pursuit !” Thus speaking, I grasped him close with all my strength. “ In vain,” said he, “ you hope to detain me. I was sold by the cruel METOPHIS to Æthiopians or Arabs. These going to Damascus in Syria, about their commercial affairs, resolved to dispose of me, expecting a large sum for me from one HAZAEL, who wanted a Greek slave to instruct him in the manners and sciences of the Greeks ; and indeed HAZAEL purchased me at a very high price. What I told him relating to our manners, excited his curiosity to visit the isle of Crete, in order to study the wise laws of MINOS. In the course of our voyage, the wind obliged us to put into the isle of Cyprus : constrained to wait for a favourable wind, he is come to make his offerings in this temple ; there he is, just coming out : the wind is now fair, it already swells our sails : Adieu ! my dear TELEMACHUS : a slave who fears the gods should faithfully follow his master. The gods suffer me no longer to be at my own disposal ; they know that, if I was, I should devote myself to you only. Adieu ! Remember the labours of ULYSSES, the tears of PENELOPE ; remember the just gods. O ye deities, protectors of innocence, in what a country am I forced to leave TELEMACHUS !” “ No, no,” replied I, “ my dear MENTOR, it shall not depend on you if I am left here ; rather will I die than see you depart without me. Is your Syrian master pitiless ? Was he suckled by a tigress ? Will he tear you from my arms ? He must either put me to death, or allow me to follow you. You yourself exhort me to fly the island, yet will not suffer me to fly in your company. I will go and speak to HAZAEL ; he will perhaps pity my youth and my tears : since he loves wisdom,



wildom, and goes so far to seek it, he cannot have a savage unfeeling heart. I will throw myself at his feet, will embrace his knees, will not let him go till he has given me leave to follow you. My dear MENTOR, I will become a slave with you; I will offer to give myself to him: if he refuses me, I am undone; I will rid myself of life." At that instant HAZAEL called MENTOR, and I fell down before him. He was surpris'd to see, in that posture, a person he did not know. "What would you have?" said he. "Life," replied I; "for I must die unless you permit me to accompany MENTOR, who is your slave. I am son of the great ULYSSES, the wisest of all the kings of Greece, who have overthrown the superb city of Troy, famous throughout Asia. I mention not my birth from vanity, but only to inspire you with some compassion for my misfortunes. I have fought my father all over the sea, in company with this man, who was to me another father. Fortune, to complete my woe, deprived me of him, and has made him your slave; suffer me also to be so. If it be true that you really love rectitude, and are visiting Crete to learn the laws of good king MINOS, harden not your heart against my sighs and tears. You see the son of a king reduced to ask servitude as his only resource. Formerly, in Sicily, I preferred death to slavery. My first misfortunes were but the feeble essays of outrageous fortune: now I fear lest I should be rejected from among slaves. O gods! look on my woes! O HAZAEL, remember MINOS, whose wisdom you admire, and who will judge us both in the realms of PLUTO." HAZAEL regarding me with looks of good-nature and humanity, held out his hand, and lifted me up. "I am not ignorant," said he, "of the wisdom and virtue of ULYSSES: MENTOR has often told me what glory he has acquired among the Greeks; beside that, swift-footed Fame hath proclaimed his name to all nations of the East. Follow me, son of ULYSSES; I will be a father to you,

you, till you meet again him who gave you birth. Even were I not moved with the glory of your father, by his misfortunes or yours, the friendship I have for MENTOR would engage me to take care of you. It is true I bought him as a slave, but I keep him as a faithful friend; the money he cost me has procured me the most dear and most valuable friend I have on earth. In him I have found wisdom, and to him I am indebted for whatever love I bear to virtue. From this moment he is free, and you also; I ask nothing from either of you but your affection." Instantly I passed from the bitterest distress to the most transporting joy that mortals can feel. I saw myself delivered from a most horrible danger; I was approaching my country; I had found assistance in returning thither; and enjoyed the consolation of accompanying one who already loved me, purely from his love of virtue. In short, I found every thing by finding MENTOR, never more to quit him.

HAZAEI proceeded toward the shore, and we followed. We immediately embarked; the rowers divided the peaceful waves; a light breeze played in our sails, communicating to the vessel an easy agreeable motion: we soon lost sight of the isle of Cyprus. HAZAEI, impatient to know my sentiments, asked me what I thought of the manners of that island. I frankly owned to what dangers my youth had been exposed, and the conflict I had suffered in my mind. He was pleased with my abhorrence of vice, and thus exclaimed: "O VENUS! I acknowledge thy power, and that of thy son. I have burnt incense on thy altars; yet suffer me to detest the infamous effeminacy of those who inhabit thine island, and the brutal impudence with which they celebrate thy festivals."

Then MENTOR and he discoursed of that first cause who formed heaven and earth; of that infinite, unchangeable light, which, though imparted to all, is indivisible:

indivisible; of that sovereign universal truth which illuminates all minds, as the sun enlightens all bodies. "He who hath never seen that pure light," said he, "is in blindness, as a man born blind. He passes his days in profound darkness, like those nations on whom the sun shines not during several months of the year. He fancies himself wise, but is a fool; that he sees all things, but is blind; and dies without having seen any thing: at most, he perceives only false and dismal light, vain illusions without reality. Thus, are all men led astray by sensual pleasures, and the delusions of imagination. There are none truly men on earth, but those who consult, who love, and who follow that eternal reason. This inspires our thoughts when we think rightly, this reproves us when we think amiss. To this we are equally indebted for understanding, as for life: it is like a vast ocean of light, and our spirits like little rivulets issuing from it, that afterwards returning, are lost in its immensity." Though I understood not perfectly the wisdom of this discourse, yet I relished in it something pure and sublime: my heart was warmed by it, and truth seemed to me resplendent in every word. They proceeded to speak of the origin of the gods, of heroes, of poets, of the golden age, of the deluge, of the first histories of mankind, of the river of oblivion in which plunge the souls of the dead, of eternal punishments prepared for the impious in the black gulph of Tartarus, and of that happy peace enjoyed by the just in the Elysian Fields without fear of its cessation.

While HAZAEL and MENTOR thus conversed, we beheld dolphins covered with scales that seemed of gold and azure. Sportive they rolled the fiercely-foaming billows. After them came tritons trumpeting with their crooked wreathed shells. They surrounded the chariot of AMPHITRITE, drawn by sea-horses whiter than snow, which cleaving the briny waves, left behind them a vast furrow in the sea.

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Their eyes sparkled fire, and smoke issued from their mouths. The car of the goddess was a shell of wonderful figure; in whiteness more splendid than ivory: its wheels were gold. It seemed to fly on the surface of the peaceful waves. A troop of nymphs, crowned with flowers, swam together behind the car; their beautiful hair falling down their shoulders, or floating in the wind. In one hand the goddess held a golden sceptre to command the waves; with the other she embraced, as he sat on her knee, the little god PALEMON, her son, who hung at her breast. Her countenance displayed mild, yet majestic serenity, that chased before her every boisterous wind and black tempest. The tritons led the horses, and held the gilded reins. Over the car a large canopy of purple floated in the air, gently swelled by the breath of a multitude of little zephyrs, who strove to blow it along. In the air appeared ÆOLUS, eager, restless, and impatient. His wrinkled, peevish countenance, his threatening voice, his thick hanging eye-brows, his dismal, fierce, fiery eyes, in silence held the stormy winds, and scattered every cloud. The prodigious whales, and all the marine monsters, making with their breath the briny waters ebb and flow, sallied in haste from their grotts profound to behold the goddess.

END OF THE FOURTH BOOK.

## ARGUMENT OF THE FIFTH BOOK.

TELEMACHUS relates that upon his arrival in the isle of Crete he understood that IDOMENEUS the king of it, to perform an indiscreet vow he had made, had sacrificed his only son : that the Cretans taking up arms to revenge his death, had obliged the father to quit the island. That, after much perplexity and uncertainty, they were come to a resolution to choose another, and were assembled for that purpose. TELEMACHUS adds, that he was admitted into the assembly ; that he bore away the prize in divers games, and explained the questions that MINOS had left recorded in his law-books ; that the old men, who were the judges of the island, and the whole body of the people, in consideration of his wisdom, would have chosen him for their king.

## THE FIFTH BOOK.

AFTER having beheld this scene with admiration, we began to descry the mountains of Crete, which yet we could hardly distinguish from the clouds and the billows. But we soon perceived the summit of mount Ida, rising above the other mountains of the island, as the branching horns of an old stag in the forest over-top those of the young fawns that follow in his train. By degrees we saw more distinctly the coasts of the island, which appeared to our eyes like an amphitheatre. So much as Cyprus seemed neglected and uncultivated, so much did Crete seem fertile, and adorned with all sorts of fruits by the industry of its inhabitants. On all sides we noticed villages well built, superb cities, and towns little inferior to cities. We could not see a field, but what bore marks of the diligent husbandman's hand. Deep furrows had the plough left every where. Briars, or thorns, or other vegetables that encumber the ground, are unknown in that country. We viewed with pleasure deep valleys, in whose rich pastures along the brooks were lowing herds of cattle; flocks of sheep grazing on the hill sides; vast plains covered with yellow grain, rich gifts of fruitful Ceres; and lastly, mountains adorned with vines and blushing grapes, that promised to the vintagers profusion of the delicious gifts of Bacchus to charm the cares of man.

MENTOR told us he had been in Crete before, and acquainted us with what he knew of it. "This island," said he, "admired by all strangers, and famous for its hundred cities, maintains with ease all its inhabitants, though nearly innumerable, because the earth is never weary of pouring forth its riches on those





BOOK V.



*The Laws of Minos.*

those who cultivate it. Its fertile bosom can never be exhausted. The more people there is in a country, the greater plenty they enjoy, provided they are industrious; they never have occasion to be jealous of one another. The earth, that kind mother, multiplies her gifts according to the number of her children, who are entitled to her produce by their labour. The ambition and avarice of men, are the only sources of their misfortunes. They covet every thing, and render themselves miserable by grasping at superfluities: would they live in a simple manner, content with satisfying their real wants, we should see plenty, joy, peace, and union, reign universally. This was well understood by MINOS, the wisest and best of kings. Whatever you shall see in this island most worthy admiration, is the fruit of his laws. The education he ordained for children, renders their bodies hale and robust: they are inured betimes to a simple, frugal, and laborious life; sensuality of every kind is supposed to enervate both body and mind, and therefore no other pleasure is ever proposed to them, but that of being invincible through virtue, and of acquiring ample glory. Courage is not placed solely in despising death amid the dangers of war, but also in spurning excessive wealth, and effeminate pleasures. Three vices, practised with impunity in other countries, are severely punished here, ingratitude, dissimulation, and avarice. As for pomp and luxury, they need no check; they are unknown in Crete: all are industrious, yet nobody thinks of wealth; each esteems himself sufficiently repaid for his labour, by an agreeable regular life, in which he enjoys in peace and plenty all that is truly necessary. Neither rich furniture, nor showy attire, nor luxurious entertainments, nor gilded palaces, are suffered there. Their garments are of fine wool and beautiful colours, but quite plain and without embroidery: their meals are moderate, they drink little wine; good bread is a principal part of

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them, with fruits, which the trees yield as it were spontaneously, and the milk of their cattle. At most they eat plain meat, without high sauces; they carefully reserve all the prime of their horned cattle for the advantage of agriculture. Their houses are neat, convenient, cheerful, but without ornaments. The magnificence of architecture is not unknown there; but is reserved for temples of the gods, and no man presumes to have houses like those of the immortals. The great riches of the Cretans are health, strength, courage, family peace and union, liberty of all the citizens, plenty of all necessaries, contempt of superfluities, habits of industry, and abhorrence of idleness; an emulation in virtue, submission to the laws, and reverence towards the holy gods." I asked him wherein the authority of the king consisted; and he answered: "He is absolute over the people; but the laws are absolute over him. He has unrestrained power to do good, but his hands are tied up from doing evil. The laws intrust him with the people, as the most important of all trusts, on condition that he be the father of his subjects. They determine that one man by his wisdom and moderation should contribute to the happiness of numbers; not that numbers by their misery and abject slavery should contribute to flatter the pride and luxury of a single man. The king should claim no pre-eminence above other men, except what is necessary to support him under the fatigue of business, or to impress the people with respect for him to whom the maintenance of the laws is intrusted. In other matters, the king should be more moderate, more inimical to luxury and effeminacy, more exempt from pride and pageantry, than others. Not superior in wealth and pleasure, but in wisdom, virtue, and glory, to other men. Abroad he is the protector of his country, and commands their armies; at home the judge of his people, to render them wise, good, and happy. Not  
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for himself have the gods made him king; his office requires him to be the man of his people, to whom he owes all his time, all his attention, all his affection. He is worthy of royalty, only as he forgets self-interest, to devote himself to the public welfare. MINOS forbade that his sons should reign after him, but on condition they observed these maxims: for he loved his people more than his own family. By such wisdom he rendered Crete so powerful and happy, by such moderation he eclipsed the glory of all conquerors, who forced their people to serve to their personal greatness, that is to say, their vanity. In fine, by such justice he has well merited to be judge of the dead in the regions below."

While MENTOR was thus discoursing we had landed on the island. We viewed the famous labyrinth, wrought by the ingenious DEDALUS, in imitation of the great labyrinth we had seen in Ægypt. While examining that curious structure, we saw the shore covered with people crowding to a place pretty nigh the sea. We enquired the cause of their hurry, and a Cretan, named NAUSERATES, gave us the following account:—

"IDOMENEUS," said he, "the son of DEUCALION, and grandson of MINOS, went, as did the other kings of Greece, to the siege of Troy. After the ruin of that city, he sailed for Crete, but met with so violent a storm, that the pilot and all the experienced mariners thought shipwreck inevitable. Each had death before his eyes; each beheld the watery abyss wide opened to swallow him; each deplored his unhappy fate, hopeless even of melancholy repose among the shades, who, having received sepulture, cross the Styx. IDOMENEUS, lifting up his eyes and hands to heaven, thus invoked NEPTUNE: "O mighty god," cried he, "thou whose empire is the sea, deign to hear me in my distress! If, notwithstanding the fury of the waves, thou shalt grant me

to see the isle of Crete, to thee will I sacrifice the first victim shall meet my eyes." Meanwhile his son, impatient to behold his father, hastily ran to meet and to embrace him at his return. Unhappy youth! unconscious that he ran to his own destruction! His father, having weathered the storm, arrived at the wished-for haven, and returned NEPTUNE thanks for having heard his vows: but soon he found how fatal these vows were. A foreboding of his misfortune made him repent in anguish of his rash vow. He dreaded landing among his own subjects, and trembled lest he should first see the object of his dearest affections. But the cruel NEMESIS, pitiless goddess! ever vigilant to punish men, especially haughty kings, impelled IDOMENEUS with a fatal invisible hand. When arrived, hardly dares he lift up his eyes: he beholds his son! Seized with horror, he recoils. He throws his eyes around, in hopes of seeing some other less dear to be his victim, but in vain. Meanwhile his son throws himself on his neck, amazed at a reception so ill suited to his tenderness; and seeing him dissolved in tears, "Alas! father," cried he, "whence comes this grief? After so long an absence, are you sorry to find yourself returned to your own kingdom, and to make your son happy at seeing you again? What have I done? You turn your eyes from me, as if afraid to look at me!" Overwhelmed with agony, the father made no reply; at last, after deeply sighing, he exclaimed: "Ah! NEPTUNE, what did I promise thee? at what expence thou hast delivered me from shipwreck! Expose me again to the rocks and waves, let them end my life and my sorrows: let my son live! O cruel god! here, receive my blood, spare his!" So saying, he drew his sword, designing to sheathe it in his own bosom: but those who were about him held his hand. The old SOPHRONIMUS, interpreter of the will of the gods, assured him, he might satisfy NEPTUNE, without putting



ting to death his son. "Your vow," said he, "was rash and imprudent: the gods will not be honoured by acts of cruelty; beware of adding to the criminality of your vow, by fulfilling it against the laws of nature; offer a hundred bullocks white as snow to NEPTUNE; make their blood flow round his altar crowned with flowers; and burn sweet incense in honour of the god." IDOMENEUS heard these words with downcast looks, and without reply: his eyes glowed with fury: his pale and ghastly countenance changed colour every moment; and he was seen to tremble in every limb. Now his son thus addressed him: "Here I am, father; your son readily dies to appease the god of the sea; draw not down on yourself his resentment: I die contented, since my death may secure your life. Strike, father, fear not to find in me a son unworthy of you, who dreads the stroke of death." At that instant, IDOMENEUS, quite beside himself, and as it were convulsed by the infernal furies, to the amazement of all observers, plunges his sword in the heart of his child: he withdraws it, reeking and bloody, designing to thrust it into himself, but was again withheld by those around him. The youth sinks in his blood; his eyes are covered with the shades of death; he half opens them to the light, but has hardly found it, ere he becomes unable to support it. As a fair lily in the field, cut off at the root by the trenchant plough-share, droops, unable to support itself; not instantly losing that lovely white, that splendid hue which charms the eye; yet lives no more, no longer nourished by the fostering earth: thus the son of IDOMENEUS, like a tender blooming flower, was cruelly mowed down in his early days. His father, deprived of reason by ecstasy of grief, neither knew where he was, nor what he did, nor what he ought to do; he walks staggering toward the city, calling for his son. In the mean time, the people, moved with compassion for the son, and with horror at the father's bar-

barous act, exclaimed, that the just gods had abandoned him to the furies. Rage furnishes them with arms; they seize staves and stones; discord breathes deadly poison into all their hearts. The Cretans, the wife Cretans forget that wisdom they so greatly loved: nor longer acknowledge the descendant of the sage MINOS. The friends of IDOMENEUS saw no safety for him, but by conveying him back to his ships; they embarked with him, flying at the mercy of winds and waves. IDOMENEUS, recovering his senses, thanks them for having forced him away from a country he had stained with the blood of his son, wherein he could no longer bear to live. The winds directed them to the coast of Hesperia, where they have founded a new kingdom in the country of the Salentines. Now the Cretans, having no king to govern them, have resolved to elect one who should maintain their established laws in full vigour. The measures they have adopted for this election are these:—All the principal citizens of the hundred cities are here assembled. They have already begun by offering sacrifices; have collected all the most celebrated sages of neighbouring countries, to examine the abilities of those who appear worthy to govern. They have prepared public games, wherein each candidate must engage; the crown is the prize they bestow on him who is pronounced victor both in body and mind. They desire a king dexterous, strong, and active in body; and in mind, adorned with virtue and sagacity. Strangers of all countries are invited.”

NAUSICRATES, after having recounted these astonishing events, “Strangers,” said he, “hasten and join our assembly: you shall combat among others; and should the gods grant either of you the victory, he shall reign over this country.” We followed him without ambition of victory, but merely from curiosity to see so extraordinary a spectacle. We arrived at a kind of extensive circus, surrounded with a thick forest: in the middle was the arena allotted for the  
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combatants, environed by an amphitheatre of green turf, on which were seated and ranged innumerable spectators. When we entered, we were received respectfully; for no people on earth treat strangers with more dignified politeness and hospitality than the Cretans. They provided us seats, and invited us to enter the lists. MENTOR excused himself by his age; HAZAEL by his ill health; but my youth and vigour left me without excuse. However, I cast a look at MENTOR, to discover his sentiments, and I perceived he wished me to engage. I therefore embraced the proposal; undressed myself; streams of smooth and glittering oil were diffused over all my limbs; and I mingled among the combatants. It was whispered on all sides, that the son of ULYSSES was come to engage for the prize; and divers Cretans, who had been at Ithaca during my childhood, now recognized my features.

The first combat was a wrestling match. A Rhodian, about thirty-five years of age, excelled all who had dared encounter him: he was now in the prime of vigorous life; his arms brawny and nervous: on his least motion, all the muscles of his body swelled to view; he was equally nimble as strong. I seemed to him not worth the vanquishing, and pitying me as a tender stripling, he was about to retire; but I offered myself for the contest. Closing immediately, we locked each other so tightly, scarcely could we breathe. We stood shoulder to shoulder, foot to foot, every sinew strained, our arms intertwined like serpents, each striving to raise his adversary from the ground. Sometimes he tried to surprise me by pushing to the right; sometimes he exerted his whole force to wrench me to the left. While he plied me thus, I pushed him backwards with such violence, that his loins bent: he fell on the sand, and pulled me after him. In vain he strove to get me under; I kept him down motionless. All the people shouted: "Victory to the son of ULYSSES!" and I assisted the disconcerted Rhodian to rise.



The contest with the cestus was much more difficult. The son of a rich citizen of Samos had acquired the highest reputation in this kind of combat. All the others yielded to him : I alone dared hope for victory. He gave me at first such dreadful blows on the head and stomach, that I vomited blood, and a thick cloud overspread my eyes. I staggered ; my antagonist redoubling his blows, my breath failed me : but I was re-animated by the voice of MENTOR, who cried, " Son of ULYSSES, will you be vanquished ?" Rage gave me new strength ; I avoided several blows that would have brought me to the ground ; and instantly, as the Samian having missed his aim, and his arm was extended without effect, I surprised him in that inclining attitude : he recoiled ; I raised my cestus high, that it might fall on him with greater force ; which endeavouring to avoid, and thereby losing his balance, he gave me opportunity of throwing him. Scarcely was he stretched at length on the ground, ere I offered my hand to assist him in rising ; but he started up without help, covered with blood and dust. Though excessively ashamed, he would not venture to renew the combat.

Then began the races with chariots, which were distributed by lot. Mine had the heaviest wheels, and the weakest horses. We started, enveloping the sky in a rising cloud of dust. I suffered the rest at first to get before me. A young Lacedæmonian, named CRANTOR, distanced all : close behind him was a Cretan, named POLYCLETES. HIPPOMACHUS, a relation of IDOMENEUS, and ambitious of succeeding him, giving the reins to his horses, that smoked with sweat, hung over their floating manes ; and so rapid was the motion of his chariot-wheels, they seemed motionless, like the wings of an eagle cleaving the air. My horses, by degrees, got wind and spirit ; and I left behind me nearly all those who had started with such impetuosity. HIPPOMACHUS, the kinsman of IDOMENEUS, over-driving his horses, the most

most vigorous of them fell down, and by his fall confounded his master's hopes of being king. POLYCLETES, leaning too much over his horses, could not stand a jolt of the chariot; he fell, and, quitting the reins, thought himself happy in escaping with life. CRANTOR, his eyes gleaming with rage to see me almost up with him, redoubled his efforts. Sometimes he invoked the gods, promising them rich offerings; sometimes he endeavoured to animate his horses by his voice. Fearing I should get between him and the boundary (for my horses, better managed than his, were on the point of leaving him behind), he had no resource left but to block up the passage; and for this purpose resolved to risque a crush against the boundary; he accordingly broke one of his wheels.—I then thought of nothing, but by a dexterous turn to avoid being entangled in his disorder; and a moment after he saw me at the end of our career. The people shouted once more: “Victory to the son of ULYSSES! the gods have destined him to reign over us.”

We were then conducted by the wisest and most illustrious among the Cretans to an ancient and sacred wood, secluded from the sight of the profane; where the old men, whom MINOS had ordained as judges of the people, and guardians of the laws, collected us: we were those only who had been combatants in the games, all others being excluded. The sages opened the books, wherein were collected all the laws of MINOS. I felt myself struck with awe and reverence when I appeared before these old men, whom age had rendered venerable, without impairing their vigour of mind. They sat orderly and steadily, each in his place; some had hoary locks, some were almost bald. Mild and tranquil was the wisdom that seemed resplendent in their serious countenances; they shewed no impatience to speak; and spake only what they had previously determined. When they differed in opinion, they supported their  
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respective sentiments on each side with so much moderation, one would have thought them unanimous. Their long experience of past events, and habitual application, gave them great insight into all things: but what most enlightened their judgment, was the tranquillity of their minds, now free from youthful follies and caprices. Wisdom alone excited them, and the effect of their long practised virtue was such an absolute conquest of their foibles, that they enjoyed the sweet and noble pleasure of being directed by reason. While admiring them, I wished part of my life foregone, to attain speedily so desirable old age. I lamented the unhappiness of youth in being so impetuous, and so distant from such calm and enlightened virtue. The chief among these sages opened the book of the laws of MINOS. It was a large volume, generally kept shut up among perfumes in a golden box. Each of them kissed it respectfully; for they said, that next to the gods, from whom proceed all good dispensations, nothing ought to be held by men in such veneration as the laws, which are designed to render them good, wise, and happy. Those who administer the laws, and govern a people, ought always themselves to obey the laws. The laws, not men, ought to govern. Such were the sentiments of these sages. Three questions were then proposed by the president, to be determined agreeably to the maxims of MINOS.

The first was, "Who, of all men, is the freest?" Some answered, a king absolute in authority over his subjects, and victorious over all his enemies. Others maintained, it was a man so wealthy, he could gratify all his passions. Others said, it was he who never married, and who spent his whole life travelling in various countries, without becoming subject to the laws of any. Others supposed, it was a savage, who, living among the woods by hunting, neither knew want or government. Others fancied, it was a man just made free, who quitting the rigours of servitude,



tude, enjoys more than others the sweets of liberty. Others gave their opinion, it was a dying man, because death delivered him from every grievance, and no man had any more power over him. When it came to my turn, I answered the question without hesitation, not having forgot what I had often heard from MENTOR. "The freest man," said I, "is he who can be free even in slavery. In whatever country or condition is any one, he is perfectly free, provided he fears the gods, and them only. In a word, the man truly free is he who, void of fears and of wishes, is subject to the gods alone and to reason." The old men looked at one another and smiled, not a little surprised to find my answer exactly the same as that of MINOS.

The second question proposed was: "Who is the most wretched of all men?" Every one answered as his understanding suggested. One said, a man who has neither wealth, health, or good name. Another alleged, it was a man quite friendless. Others thought, it was a man whose children were ungrateful and unworthy of him. An old man, from the isle of Lesbos, said: "He is the most unhappy of all men, who thinks himself so; for misery arises less from what we suffer, than from our impatience, which augments it greatly." These words were applauded by the whole assembly, and every one thought the wise Lesbian would carry off the prize on that question. But I was asked my opinion; and in conformity to the maxim of MENTOR I replied: "The most wretched of men is a king, who supposes himself happy in making others miserable: he is doubly wretched by his blindness, ignorant of his misery, and incapable of cure, being even afraid of knowing it. Truth cannot reach him through the crowd of flatterers: tyrannised by his passions, unacquainted with his duty, he never enjoyed the pleasure of doing good, nor experienced the charms of pure virtue: unhappy he is, and deservedly; his  
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misery increases every day; he runs headlong to destruction, and the gods stand prepared to overwhelm him in eternal misery." Then the whole assembly acknowledged I had overcome the wise Lesbian, and the sages declared I coincided with the sentiments of MINOS.

The third question enquired, "Which was most eligible, a king victorious and invincible in war; or one not experienced in war, but qualified to govern wisely a nation in peace?" The king invincible in war was preferred by the greater part. "What signifies," said they, "having a king competent to govern in peace, if incompetent to defend his dominions in war? for his enemies will defeat him, and reduce his people to servitude." Some, on the other hand, maintained the pacific prince was preferable, because, fearing war, he would carefully avoid it. It was alleged that a warlike king would advance the glory of his people together with his own, and would make other nations subject to them: whereas a pacific king would habituate them to despicable supineness. Being asked my opinion, I replied thus: "A king capable of governing in peace only, or in war only, and who is not qualified to direct his people in both situations, is but half a king. But if a king, who understands nothing but war, is compared to a wise king, who, inexperienced in war, can yet, when necessary, manage it by his generals; my opinion prefers the latter. A prince, whose turn is entirely for war, would be always for extending his glory and dominions by it, and thereby would ruin his people. Wherein are a people benefited, that their king subdues other nations, while they themselves are miserable under his administration? Beside, long wars always occasion numerous disorders: in those times of confusion, even the conquerors are sufferers. See how dear the taking of Troy hath cost Greece, which has been thereby deprived of its kings during ten years and more. When the flames  
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of war spread, the laws, agriculture, and arts droop. The best of princes, while they have a war to carry on, are obliged to admit the greatest evils, namely, the conniving at licentiousness, and the employing bad men. How many miscreants, whose audaciousness must be rewarded in the disorderly time of war, would suffer condign punishment in peace! Never had any nation a king fond of conquest, without suffering greatly by his ambition. A warlike prince, intoxicated with his glory, is almost equally ruinous to his own victorious people, as to the vanquished countries. A state cannot reap the benefit of war successfully terminated, if its prince be destitute of the qualities requisite in peaceable times. He is like a man, who should not only defend his own field from his neighbour, but also seize that of his competitor, yet could neither till nor sow, or reap any harvest: such a king seems born to destroy, to ravage, and turn the world upside down; not to make his people happy by a wise administration. Now let us turn to the pacific prince. He is not, indeed, qualified for making great conquests; that is to say, he is not born to disturb the repose of his people, by aspiring at the conquest of other nations, which are justly independent of him. But if he is well qualified to govern in peace, he possesses every requisite to secure his people against their enemies, which appears thus: He will be just, moderate, and easy to the neighbouring states; will never promote any thing to disturb the general peace; and he will be faithful to his engagements. His allies will love him, not fear him; but will repose entire confidence in him. Should one of his neighbours be turbulent, haughty, ambitious; all the rest, fearing their disturber, but not the pacific prince, will unite with the good king to prevent his being crushed. His probity, sincerity, and moderation, will render him arbitrator among his neighbours: and while the enterprising prince, hated by all, is continually exposed



to their confederacies, this has the glory of being esteemed their common father and protector. Such are his advantages, with respect to foreign affairs. With regard to domestic considerations, they are still more considerable. Since he is qualified to govern in peace, I suppose he governs by the wisest laws. He will restrain luxury, effeminacy, and every art that serves only to indulge vice : but he will promote those that are useful to the real wants of life ; especially, he will direct his subjects to agriculture, and thereby procure them plenty of all necessaries. His people, laborious, of simple manners, frugal in their living, and earning an easy subsistence by the culture of their lands, will multiply prodigiously. In his kingdom then is a population, almost without number, of inhabitants, healthy, vigorous, and robust ; not enervated by pleasure, but invigorated by the exercise of virtue ; not attached to the delights of a life basely luxurious, but above the fear of death, preferring to part with life rather than to lose the liberty they enjoy under a wise king, who reigns himself, that reason may reign by him. Let a neighbouring warlike prince attack these people, perhaps he would not find them very skilful in encamping an army, arranging a battle, or directing the batteries at a siege ; but he would find them invincible in numbers, in courage, in patience under fatigue, in being accustomed to endure poverty, in vigour when engaged, and in virtue, which adversity cannot subdue. Moreover, if such a king wants experience to command his armies in person, he will select capable persons to command them, and will benefit by their services without diminishing his authority. Besides, he would be assisted by his allies ; his own subjects, rather than fall under the dominion of a prince violent and despotic, would support him with their lives ; and the gods themselves would fight for him. Such would be his resources amid the greatest dangers. I conclude then, that a pacific prince, unacquainted with war, is a very

very imperfect sovereign, since he cannot perform one of his principal functions, that of subduing his enemies; yet I maintain that he is nevertheless infinitely superior to the warrior king who, versed in war only, possesses not the qualities necessary in time of peace." I perceived that, by many in the assembly, these notions were not relished; for the greater part of mankind, dazzled by such splendid things as victories and conquests, prefer them to what is simple, calm, and solid, as are the arts of peace and good government. However, all the old judges declared, that I had spoken conformably to MINOS. Then the chief of them exclaimed: "I perceive that an oracle of Apollo, known all over this island, is now accomplished. MINOS having consulted that god, to know how long his descendants would reign according to the laws he had enacted, was answered thus: 'Thy offspring will cease to reign, when a stranger shall come into thy isle, who shall cause thy laws to reign.' Hence we were apprehensive lest a stranger should come and make a conquest of Crete: but the misfortune of IDOMENEUS, and the wisdom of the son of ULYSSES, who understands the laws of MINOS better than any other person, have discovered to us the true sense of the oracle. Why then delay we to crown him, whom the fates have ordained to be our king?"

END OF THE FIFTH BOOK.

## ARGUMENT OF THE SIXTH BOOK.

**TELEMACHUS** relates that he refused the crown of Crete, in order to return to Ithaca: that he proposed their electing MENTOR, who likewise excused himself: that at last, the assembly importuning MENTOR to choose for the whole nation, he acquainted them with what he had heard of the virtues of ARISTODEMUS; who, in consequence of that recommendation, was immediately proclaimed king: that MENTOR and he then embarked for Ithaca; but that Neptune, to gratify Venus, whom they had offended, had wrecked their ship, when they were received by the goddess Calypso in her island.



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BOOK VI.



*Venus exciting Neptune to shipwreck Telemachus.*

## THE SIXTH BOOK.

THE old men immediately quitted the sacred grove, and the chief of them taking me by the hand, acquainted the people, who impatiently awaited their decision, that I had gained the prize. Scarce had he spake, when a confused noise ran through the assembly. Each shouted for joy. The whole coast, and neighbouring mountains, echoed with these words: "May the son of ULYSSES, who resembles MINOS, reign over the Cretans." I waited a moment, and I made a sign with my hand, as requesting to be heard. In the mean time, MENTOR whispered thus in my ear: "Will you renounce your country? Will the ambition of reigning make you forget PENELOPE, who longs for you as her only hope; and the great ULYSSES, whom the gods determine to restore to you?" These words stung me to the heart, and fortified me against the vain desire of dominion. And now profound silence throughout the tumultuated assembly permitting me, I thus addressed them: "O illustrious Cretans, I am not worthy of being your king. The oracle, just mentioned, expressly declares, that the race of MINOS will cease to reign, when a stranger shall come into the island, and shall cause the laws of that wise monarch to reign: but it does not say that stranger shall be king. I am willing to think myself the stranger meant by the oracle; I have accomplished the prediction: I came into the island; I have shewn the true import of the laws, and I wish my explication may make them reign with him whom you shall choose. For my part, I prefer my country, the poor petty island of Ithaca, to the hundred cities of Crete, to the glory and opulence of this noble kingdom. Allow me to fulfil my destiny: if I entered the lists as a combatant in your games,

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it was not with hope of reigning here ; it was to deserve your esteem and compassion, it was that you might furnish me the means of returning speedily to my native land. I had rather obey my father ULYSSES, and comfort my mother PENELOPE, than reign over all nations of the universe. O Cretans ! you now know the bottom of my heart. I must leave you, but while I live I own my obligations to you. Yes, to his last breath shall TELEMACHUS love the Cretans, and be no less concerned to promote their glory than his own." Scarce had I done speaking, when a confused noise ensued, like that of the waves of the sea rolling over one another in a storm. Some said : " Is it not a god under the human form ? " Others affirmed, they had seen me in other countries, and knew me again. Others cried, he must be compelled to reign. At length I resumed my discourse, and each quickly became silent, not knowing but I might be going to accept what I had just refused. I spoke to this effect : " Allow me, O Cretans, to disclose my sentiments to you. You are the wisest of all nations : yet, methinks, wisdom dictates a precaution which you overlook. You should not elect the man who best reasons concerning laws, but he who most steadily and virtuously puts them in practice. As for me, I am young, consequently inexperienced, exposed to the violence of passions, and rather in a state to learn, by obedience, how to command one day, than to command immediately. Prefer not then the man, who has vanquished others in exercises of body and mind, but he who has vanquished himself ; select a man who has your laws written deep in his heart, and whose whole life has exemplified their practice : by his actions, not his words, be your choice determined." All the old men, charmed with what I had said, and finding the applause and admiration of the people increasing, thus accosted me : " Since the gods forbid our hope to have you for our king, at least assist us in finding  
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one that will observe and enforce our laws. Know you any person capable of governing with such moderation?" "I know him," said I; "it is the man to whom I am indebted for all that you esteem in me: by his wisdom, not my own, have I been speaking to you, and the answers you lately heard flowed from his suggestion."

The eyes of the whole assembly were now fixed on MENTOR, to whom I directed them, taking him by the hand. I told them how careful he had been of me while a child; from what dangers he had delivered me; what misfortunes had befallen me, when I did not follow his advice. Before they had not noticed him, by reason of his plain, unadorned dress, his modest countenance, his almost uninterrupted silence, and his cold reserved air. But when they examined him more attentively, they discovered in his countenance something steady and elevated; they remarked the vivacity of his eyes, and the spirit he displayed even in the most trivial matters: having questioned him, he excited their admiration, and they determined to make him king. He declined it without emotion, saying, he preferred the charms of private life to the splendour of royalty; that the best of kings were unhappy, in that they rarely did the good they wished, but often, misled by flatterers, did the ill they wished to avoid. He added, that if slavery was misery, royalty was not less, since it was only slavery disguised. "A king," said he, "depends on all those employed by him to execute his orders. Happy they who are not obliged to govern! To our country alone are we bound to sacrifice our liberty, when, for the public good, we are vested with authority." The Cretans then, lost in astonishment, asked him whom they should choose. "Choose," said he, "one who knows you well, since he must govern you, though he fears the station. He who desires royalty, knows not what royalty is: and how shall

shall he discharge its duties, who knows them not ? He desires it for his own sake ; but you ought to wish for a man, who accepts it for your sake alone."

The Cretans were all extremely amazed to see two strangers refuse a crown, which so many covet, and they enquired with whom they came into the island. NAUSICRATES, who had conducted us from the port to the circus, where the games were celebrated, shewed them HAZAEL, with whom we came from the isle of Cyprus. But their astonishment was still much greater, when informed that MENTOR had been HAZAEL's slave, and that HAZAEL, struck with his wisdom and virtue, had made him his dearest friend and counsellor ; that this slave, now free, was the same who had just refused their crown, and that HAZAEL, from his hearty love of wisdom, was come from Damascus in Syria for instruction in the laws of MINOS.

The old men addressed HAZAEL : " We dare not request you to rule us, for we conclude your sentiments are the same as those of MENTOR. You despise men too much, to charge yourself with their government ; nor do you value the riches and the splendour of royalty enough, to purchase them with the toils inseparable from government." HAZAEL replied : " Think not, O Cretans, that I despise mankind. No, no ; I know how noble is the labour to make them good and happy : but this labour is replete with danger and trouble. The pomp annexed to it is false, and can dazzle only weak minds. Life is short ; greatness inflames the passions more than it can gratify them : it was to learn how to relinquish these spurious blessings, not how to attain them, I came so far from home. Adieu. I think only of returning to a life serene and retired, where wisdom may nourish my heart, and where the hopes derived from virtue of another, a happier life after death, may support me under the infirmities of age.

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Had I any thing to wish, it should not be for a kingdom, but that I might never be separated from these two men before you."

The Cretans then again applied to MENTOR : " Tell us," said they, " O thou, the wisest and greatest of men, tell us, who may we choose for king. We will not suffer your departure, till you have told us who we ought to elect." He replied : " While I was among the crowd of spectators, I observed a man, calm and unconcerned; old, but vigorous : I asked who he was, and was answered, that his name was ARISTODEMUS. I afterwards heard them tell him, that his two sons were in the number of the combatants; he discovered no joy at the news : he said, that to one of them he did not wish the dangers of royalty; and he loved his country too well ever to consent to the other's being king. By this expression, I perceived he loved with rational love that son who was virtuous, and did not flatter the other in his irregularities. My curiosity increasing, I asked how the old man had spent his life. One of your citizens answered : " He carried arms a long time, and is covered with wounds; but his virtuous sincerity, averse to flattery, rendered him uneasy to IDOMENEUS, and prevented that king's employing him in the siege of Troy. He dreaded a man who would give him wise counsel, which he had not resolution to follow : he was even jealous of the glory such a man would undoubtedly soon have acquired; he forgot all his services, and left him here, poor, and despised by the worthless and undiscerning, who value only riches; yet, though poor, contented, he lives cheerfully in a retired part of the island, where he cultivates his small farm with his own hands. One of his sons labours with him; the greatest affection subsists between them : their frugality and industry render them happy, procuring plenty of every necessary for a simple way of life. The sensible old man dis-

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tributes among the sick poor of his neighbourhood whatever his son or himself can spare. He sets all the young people to work; exhorts them, instructs them: determines all the differences in his neighbourhood, and is the father of every family around. His misfortune is in having a second son, who will not follow his advice. The father, after long bearing with him, in hopes of reclaiming him from his vices, has at last expelled him. He is abandoned to sottish ambition and dissoluteness." Such, O Cretans, was the information I received: how far it is true, you best can tell. But if this man be such as represented, wherefore ordain games, wherefore assemble so many strangers? You have among you a man who knows you, and whom you know; who understands war; who has manifested his courage, not only against darts and arrows, but against terrifying poverty; who scorned wealth acquired by flattery; who loves industry; who knows the advantage of agriculture to a state; who detests pomp; who suffers not himself to be overcome by a blind partiality for his children, but who loves the virtue of one, and condemns the vices of the other; in a word, a man who is already the father of a people. Be this your king, if you really wish to see the laws of the sage MINOS reigning among you." All the people cried—"It is true! ARISTODEMUS is such as you describe him, and deserves the crown." Then the old men ordered him to be called. After some search, he was found in the crowd among the lowest of the people. He appeared quite easy: they told him he was chosen king. He answered: "I can consent to it only on three conditions. First, that I may resign the crown after two years, if I cannot render you better than you are, and if you submit not to the laws: secondly, that I be permitted to continue my simple and frugal course of life: thirdly, that my children receive no distinction; and that, after my death, they be equalized with other citizens,

zens, and treated according to their merit." At these words, the air resounded with a thousand shouts of joy.. The chief of the old men, guardians of the laws, set the diadem on the head of ARISTODEMUS, and sacrifices were offered to Jupiter, and the other superior gods. He made us presents, not with the magnificence usual among kings, but with a noble simplicity. He gave HAZAEL the laws of MINOS, written by the hand of MINOS himself, and a complete history of Crete, from the time of Saturn and the golden age : he ordered his ship to be stored with all the best sorts of fruits that grew in Crete, but not in Syria ; and offered him all he might have occasion for. As MENTOR and I were in haste to be gone, he ordered a vessel to be got ready for us with many good rowers, some armed men, clothes for our use, and provisions. A wind directly arose, blowing fair for Ithaca, which being against HAZAEL, he was obliged to wait. He saw us quit the island ; he embraced us, as friends whom he should never see again. " The gods," said he, " are just ; they witness a friendship founded only on virtue : one day they will again unite us ; and those happy fields, where the just are said to enjoy eternal peace after death, shall see our souls re-united, never more to part. O might my ashes in like manner be gathered with yours !" As he thus spake, he shed a flood of tears, and his voice was stifled with sobbing. We wept no less than he. He accompanied us on board. As for ARISTODEMUS, he repeated to us : " You have raised me to the throne ; remember, among what dangers you have placed me. Pray the gods to inspire me with true wisdom, and that I may surpass other men as much in moderation as in power. On my part, I pray them to convey you safely to your native country ; to confound the insolence of your enemies ; and that you may see ULYSSES reigning in peace with his dear PENELOPE. I have given you, TELEMACHUS, a stout ship, full of



rowers and armed men ; they may serve you against those wicked suitors that molest your mother. O, MENTOR, your wisdom, which needs nothing, leaves me nothing to wish you. Adieu, both of you ! live happy together ; remember ARISTODEMUS ; and if ever the Ithacians should want assistance from the Cretans, depend on me to my last breath." He then embraced us tenderly ; and we in thanking him could not withhold our tears.

The wind now swelling our sails, promised a happy voyage. Soon the coast disappeared, and mount Ida was in our view like a little hill, while the coast of Peloponnesus seemed advancing in the sea to meet us. Suddenly a black storm shrouded the skies, and roused all the billows of the main. The day changed into night, and death presented itself before us. It was you, O NEPTUNE, who, by your awful trident, excited all the waters of your vast domain. VENUS, to revenge our contempt of her even in her temple at Cythera, had recourse to that god ; she addressed him in grief ; her beautiful eyes were bathed in tears (at least I was thus informed by MENTOR, who is well acquainted with divine matters). " Will you suffer," said she, " those impious wretches, unpunished, to trifle with my power ? The gods themselves feel it ; yet these audacious mortals have dared condemn whatever is done in my island. They pique themselves on a wisdom of universal proof ; and love they treat as folly. Have you forgot that I was born in your empire ? Why delay you a moment to overwhelm in your profound abyss those two men whom I cannot endure ?" She had scarcely done speaking, when NEPTUNE mounted his billows to the skies ; and VENUS laughed, thinking our shipwreck inevitable. Our pilot, amazed, declared he could no longer resist the winds, which drove us violently toward the rocks : a dreadful squall carried away our mast, and immediately after we heard our vessel strike on the rocks, whose sharp

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points entered her bottom. The water rushed in on all sides; the vessel foundered. The mariners invoked heaven in most lamentable cries. I embraced MENTOR, saying, "Now for death; let us meet it undaunted. The gods have delivered us from so many dangers, only that we might perish to-day. Let us die, MENTOR, let us die. It is consolation to me that I die with you; vain were a struggle for our lives in such a tempest." MENTOR replied: "True courage finds always some resource. 'Tis not enough readily to meet death with calmness; we must likewise, fearlessly, use every effort to repel it. Let us, both together, lay hold of one of these huge rowers' benches. While this crowd of men, terrified and perplexed, regret life, without seeking any expedient to save it, let us not lose a moment, but try to preserve our lives." So saying, he seized a hatchet, and cut away the mast, which being already broke, and over-hanging into the sea, had laid the ship on her side; then pushing it over the ship, he sprung upon it, amid the raging waves; and calling me by name, encouraged me to follow him. As a huge tree, assaulted by every wind combined, stands firm and steady, fixed by its roots profound, so that the storm can only shake its leaves; thus MENTOR, not only steady and intrepid, but serene and calm, seemed to command both winds and waves. I followed him: who would not have followed him, encouraged as I was by him? We conducted ourselves by the floating mast: it was of great service to us, by affording us a seat. Had we been forced to swim incessantly, our strength would have been soon exhausted: but often the tempest rolled this great log over, and we were plunged in the sea: we then swallowed the salt water, and it ran from our mouths, ears, and nostrils, and we were obliged to struggle with the waves to recover the upper part of the mast. Sometimes a billow, mountain high, broke over us, and we held with all  
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our might, left by so violent a shock the mast, which was our only hope, should escape us. While we were in this dreadful situation, MENTOR, as unconcerned as he now is, sitting upon that turf, accosted me thus : “ Do you think, TELEMACHUS, that your life is at the mercy of winds and waves ? Do you imagine they can deprive you of it, without the consent of the gods ? No, no ; the gods determine every thing. The gods then, not the sea, you ought to fear. Were you at the bottom of the deep, the hand of JUPITER could deliver you thence. Were you in Olympus, and saw the stars under your feet, JUPITER could plunge you to the bottom of the deep, or throw you headlong into the flames of dreadful Tartarus.” I heard, and I admired these sentiments, which yielded me some comfort ; but I was not enough master of myself to make him any answer. He did not see me, nor could I see him. We passed the whole night shivering with cold, and half dead, not knowing whither we were driven by the tempest. At last the wind began to abate, and the bellowing sea resembled one who, after a long height of passion, tired of his fury, has but the remains of his former perturbation ; it groaned but dully, and its billows were now little higher than the ridges in a ploughed field. In the mean time, Aurora came to open the gates of heaven to Phœbus, and foretold a fine day. The east was all on fire, and the stars, which had been so long concealed, appeared again, but fled on the approach of Phœbus. We descried land at a distance, and the wind wafted us towards it. Then I felt hope revive in my heart ; but we perceived none of our companions : apparently they all gave way to despair, and were swallowed up in the tempest, together with the ship. When we drew near the land, the sea drove us against points of rocks, which would have been fatal to us, had we not presented the end of the mast to them, of which MENTOR made the same use,

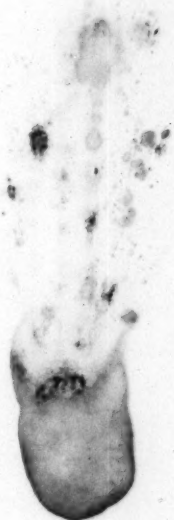


use, as an expert pilot does of a good helm. Thus we avoided those frightful rocks, and found at last a smooth open beach, whither swimming without fatigue, we landed on the shore. There you first saw us, O mighty goddess, who inhabit this isle; and there you deigned to receive us with kindness.

END OF THE SIXTH BOOK.

## ARGUMENT OF THE SEVENTH BOOK.

CALYPSO, struck with admiration of TELEMACHUS and his adventures, uses all the means she can think of to prevent his quitting the island, and to captivate his heart. MENTOR, by his remonstrances, enables TELEMACHUS to baffle both the artifices of the goddess, and of CUPID, whom VENUS had sent to her assistance. Nevertheless, TELEMACHUS and the nymph EUCHARIS become mutually enamoured; which excites first the jealousy, and afterwards the anger of CALYPSO against the two lovers. She swears by Styx, that TELEMACHUS shall quit her isle. CUPID comes and comforts her, and engages her nymphs to go and burn the bark which MENTOR had built; and to which he was then in a manner dragging TELEMACHUS, in order to put him on board, and carry him off. TELEMACHUS feels a secret joy at seeing the bark on fire; which MENTOR perceiving, pushes him into the sea, and throws himself in after him, in order to swim to another ship, that was but a little way from the shore.





BOOK VII.



*Eucharis receiving Cupid from Calypso.*

## THE SEVENTH BOOK.

WHEN TELEMACHUS had finished his recital, the nymphs who, without moving, had fixed their eyes on him all the time, now gazed on each other. "Who," said they, greatly surprised, "are these two men, so favoured by the gods? Were ever such marvellous adventures heard of before? The son of ULYSSES already surpasses his father in eloquence, wisdom, and valour. What an air! what beauty! what sweetness! what modesty! especially, what nobleness and magnanimity! Did we not know he is of mortal race, we should readily take him for Bacchus, or Mercury, or even the great Apollo! But who is that MENTOR, apparently plain, simple, ordinary; yet, on nearer view, something shews in him more than human?"

CALYPSO heard this discourse with uneasiness she could not hide: her wandering eyes rolled incessantly from MENTOR to TELEMACHUS, from TELEMACHUS to MENTOR. Sometimes she wished the latter should recommence the long story of his adventures; then she would suddenly interrupt herself. At last, starting up, she led TELEMACHUS alone into a myrtle grove, where she was extremely inquisitive to learn from him whether MENTOR was not a divinity concealed under human form. TELEMACHUS could not acquaint her; for MINERVA, while she accompanied him under the appearance of MENTOR, had never discovered herself to him, on account of his youth. She did not, as yet, confide enough in his secrecy, to communicate to him her designs. Besides, she intended putting him to the proof, by exposing him to the greatest dangers; and had he known that MINERVA was his attendant, such

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assistance would have elevated him too much, and the most alarming accidents would have made no impression on him. He supposed then MINERVA to be MENTOR, and all the artifices of CALYPSO were altogether ineffectual to discover the secret.

In the mean time, the nymphs crowding about MENTOR, were entertained in asking him questions. One requested to know the events of his travels to Æthiopia; another was curious to learn what he had seen at Damascus; and a third asked him if he was acquainted with ULYSSES before the siege of Troy. He answered all with mildness, and his language, though simple, was graceful. CALYPSO left them not long to this conversation: she returned; and while the nymphs were gathering flowers, and singing to divert TELEMACHUS, she took MENTOR aside for discourse. Balmy sleep steals not more sweetly on heavy eyes, or diffuses its healing virtue through weary limbs, than did the flattering words of the goddess insinuate themselves to inveigle MENTOR. But she always found in him a certain secret energy, that repelled all her efforts, and trifled with her charms. Like a high towering rock, whose summit hides among the clouds, and which mocks the furious winds, did MENTOR, unshaken in his purposes, suffer the attempts of the goddess. Sometimes he permitted her to fancy she should entangle him by her questions, and extract the truth from the recesses of his heart. But, in the moment she fondly expected her curiosity would be satisfied, her hopes vanished. What she thought she grasped, instantly slipped away: and some concise reply of MENTOR, reinvolved her in every uncertainty. Thus she passed her days, sometimes flattering TELEMACHUS, sometimes endeavouring to detach him from MENTOR, from whom she now despaired of any disclosure. She employed her most beautiful nymphs to kindle the flame of love in the heart of young TELEMACHUS, and a divinity more powerful than herself came to assist her in obtaining success.

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VENUS, still glowing with resentment for the contempt which MENTOR and TELEMACHUS had shewn of the worship paid her in the isle of Cyprus, was extremely mortified to find these two rash mortals had escaped the fury of the winds and waves, in the storm raised by NEPTUNE. She made heavy complaints of it to JUPITER; but the father of the gods smiling, without acquainting her that the son of ULYSSES had been saved by MINERVA, under the appearance of MENTOR, gave her permission to search new expedients for completing her revenge. She quitted Olympus, and forgetting the sweet perfumes burnt on her altars in Paphos, Cythera, or Idalia, she mounted her chariot drawn by doves, she called her son, and, while grief diffused new charms upon her lovely countenance, thus accosted him: "Seest thou, my son, these two men, who despise thy power and mine? Who in future will be our votaries? Descend with me to that island: go; pierce with thy arrows these two unfeeling hearts, while I discourse with CALYPSO." She said, and cleaving the air in a golden cloud, presented herself to CALYPSO, who was at that moment alone by a fountain side, remote from her grotto. "Unhappy goddess!" said she, "the ungrateful ULYSSES despised you; his son, still more insensible, would treat you with equal contempt: but CUPID himself comes to revenge you; I leave him with you; he will be among your nymphs, as the infant god Bacchus was formerly among the nymphs of Naxos, by whom he was nursed. TELEMACHUS will regard him as a simple child; he cannot suspect him, but he will quickly feel his power." She spoke, and re-ascending in the golden cloud she had quitted, left behind her an ambrosial odour, with which all CALYPSO's groves were perfumed.

The god of love remained in the arms of CALYPSO: though a goddess, she felt the flame now glowing in her heart. To procurer relief she gave

him directly to the nymph who was near her, named EUPHARIS. But alas ! how often did she afterwards repent of having thus done ! At first nothing appeared more innocent, gentle, amiable, frank, and good-humoured than this child. To see him always sprightly, obliging, laughing, one would have thought he could have given only pleasure : but scarcely were his caresses accepted with confidence, ere they were found strangely empoisoned. The false and malicious child caressed only to betray, and never laughed but at mischief he had done, or proposed to do. MENTOR's severity frightened him, so that he feared to go near him ; sensible that this unknown person was proof against all his arrows, and absolutely invulnerable. As for the nymphs, they soon felt flames that treacherous CUPID lighted ; but carefully concealed the deep wounds that rankled in their hearts.

In the mean time, TELEMACHUS, seeing the child playing with the nymphs, was struck with his beauty and good humour. Taking him, he sometimes carried him in his arms, sometimes seated him on his knees. But he soon felt an uneasiness, whose cause he could not discover ; the more he sought innocent amusement, the more was he uneasy and enfeebled. " Have you observed," said he to MENTOR, " these nymphs ? How different are they from the women of the isle of Cyprus, whose want of modesty rendered their charms disgusting ! These immortal beauties display an innocence, modesty, and simplicity, replete with charms." While he spoke thus, he blushed, without knowing why. He could not forbear talking ; yet scarce begun, he stopped short ; his conversation was broken, obscure, and often without meaning.

MENTOR replied : " O TELEMACHUS ! the dangers of the isle of Cyprus were nothing compared to those, of which you do not mistrust yourself at present. Gross vice excites horror ; brutal impudence

raises indignation : modest beauty is much more dangerous. In loving it, we imagine we only love virtue, and are insensibly caught by the delusive bait of a passion unperceived, till almost too late to overcome it. Shun, my dear TELEMACHUS, shun those nymphs, who affect modesty only to delude you the more easily. Avoid the dangers to which your youth exposes you ; but especially avoid that boy, whom you know not. It is CUPID, brought hither by his mother VENUS, to avenge the contempt you shewed of her worship at Cythera. He has wounded the heart of the goddess CALYPSO, who passionately loves you ; he has enflamed all her nymphs : you yourself are enflamed, O unhappy young man ! almost without your knowledge."

TELEMACHUS often interrupted MENTOR, and said : " Why do not we fix our residence in this island ? ULYSSES must be dead : he must have been buried long ago in the sea. PENELOPE, not seeing either him or me return, must have yielded to some of her suitors. Her father ICARUS has compelled her to take another husband. Shall I return to Ithaca, and see her engaged in new connexions, after having violated the faith she plighted to my father ? The Ithacians have forgot ULYSSES. We cannot return thither without exposing ourselves to certain death, as PENELOPE's lovers have, no doubt, secured all the avenues of the port, to ensure our destruction at our return."

MENTOR thus replied : " Such are the effects of a blind passion ! We are very ingenious in finding arguments to defend it, but we recoil, fearing to see those that condemn it. Ingenious, only to deceive ourselves, and to stifle our remorse. Have you forgot all that the gods have done to restore you to your native country ? How did you escape from Sicily ? Did not the misfortunes you underwent in Ægypt suddenly terminate in prosperity ? What unseen hand delivered you from all the dangers that threatened  
your



your life in Tyre? After so many wonderful escapes, are you still to learn what the destinies reserve for you? But what do I say? You are unworthy of it. As for me, I will go: I know how to quit the island. Base son of so wise and so generous a father, lead here an indolent, dishonourable life among women; and, in opposition to the gods, do what your father counted unworthy!"

These contemptuous reproaches stung TELEMACHUS to the heart; he was vexed at these expressions of MENTOR; his grief was mingled with shame. He dreaded the displeasure and departure of so wise a man, to whom he was so greatly indebted. But a nascent passion, unknown to himself, rendered him no longer the same man. "What then," said he to MENTOR, with tears in his eyes, "do you reckon the immortality offered me by the goddesses as nothing?" "I reckon as nothing," replied MENTOR, "whatever is contrary to virtue, and the will of the gods. Virtue calls you to your native country, to see ULYSSES and PENELOPE; virtue forbids you to give way to a foolish passion: the gods, who have delivered you from so many dangers, to make your glory equal that of your father, command you to quit this isle. Love alone, that shameful tyrant, can detain you in it. Alas! what would immortality signify to you, without liberty, without virtue, without glory? You would be only the more miserable in being immortal."

To these reflections TELEMACHUS replied only by sighs. Sometimes he would have been glad that MENTOR had carried him away by main force; at other times he wished him gone, that he might no more be upbraided with his weakness, or in sight of this severe friend. By such contrary thoughts, utterly indeterminate, was his heart alternately agitated, like the sea when the sport of stormy winds. Sometimes he lay stretched and motionless on the beach, sometimes in the middle of some gloomy wood, weeping bitterly,

bitterly, and roaring like a lion. He was become meagre; his eyes were hollow and consumed. To see him so pale, so dispirited, so disfigured, one would not have taken him for TELEMACHUS. His beauty, his vivacity, his noble graceful air, now vanished. As a flower, which blows in the morning, and diffuses its sweet perfumes throughout the mead, towards evening begins to fade, losing its lively colours, it droops, dries, and hangs its head, unable to support it: thus was the son of ULYSSES at the gates of death.

MENTOR finding TELEMACHUS could not resist the violence of his passion, formed, with great sagacity, a scheme, to deliver him from such imminent danger. He observed that CALYPSO was deeply enamoured of TELEMACHUS; and TELEMACHUS no less captivated by the young nymph EUCHARIS; for cruel CUPID, to torment poor mortals, contrives that mutual passions are rare. MENTOR resolved to excite the jealousy of CALYPSO. One day, when TELEMACHUS was to accompany EUCHARIS in hunting, he said to CALYPSO: "I observe TELEMACHUS is grown fond of the chase; I never noticed this before; this pleasure begins to disrelish all other: he takes delight in nothing so much as the wildest forests, and mountains. Is it you, O goddess, who have inspired him with this prodigious ardour?"

CALYPSO was cruelly piqued at hearing this remark: and could not contain her chagrin. "That TELEMACHUS," said she, "who scorned all the pleasures of the isle of Cyprus, cannot resist the middling beauty of one of my nymphs. How dare he boast of performing so many wonderful exploits, he, whose heart is enervated by pleasure, and who seems born but to lead an obscure life among women!" MENTOR, observing with pleasure, how greatly the heart of the goddess was distracted with jealousy, said no more, lest she should distrust him. Only he appeared before her melancholy and dejected. Therefore, when she saw any thing that made her uneasy,

uneasy, the goddess was sure to inform MENTOR, and was incessantly making fresh complaints. But this hunting, of which MENTOR had advertised her, drove her quite to distraction. She saw it was a contrivance of TELEMACHUS to get rid of the other nymphs, that he might speak to EUCHARIS alone. And now another hunting was proposed, with the same view, she imagined, as the first. But to defeat the design of TELEMACHUS, she declared she would be of the party; yet, instantly, unable to check her resentment, she thus accosted him: "Was it for this, O rash young mortal, thou art come into my isle, escaping the deserved shipwreck which NEPTUNE designed thee, and the vengeance of the gods? To slight my power, and the love I have expressed for thee, didst thou enter this isle, from which every mortal is excluded? O divinities of Olympus and Styx, hear an unhappy goddess! Destroy immediately this perfidious, this ungrateful, this impious man. Since thou art more cruel and unjust than thy father, may thy sufferings be greater and more lasting than his. No, no, mayest thou never see again thy native land, that poor wretched Ithaca, which thou art not ashamed to prefer to immortality; or rather, mayest thou perish in the midst of the sea, beholding it at a distance, and may thy body, become the sport of the waves, without hope of sepulture, be cast on the shore of this island; may my eyes see it devoured by vultures. She too, whom thou lovest, will see it, she will see it; it will rend her heart, and her despair will be my felicity."

CALYPSO's eyes, as thus she spoke, were fiery and enflamed, her looks fierce and gloomy, perpetually shifting from object to object: her quivering cheeks were full of black, livid spots; she changed colour every moment; death-like paleness often overspread her countenance: but she shed not abundant tears as formerly; rage and despair seemed to have dried up their source; and scarcely did a few steal down her



her face : her voice was hoarse, broken, and faltering. MENTOR observed all these emotions, but forbore speaking to TELEMACHUS, whom he treated as a patient given over and quitted by his physicians ; yet he would often look at him with tender compassion.

TELEMACHUS was sensible how much he was to blame, and how unworthy the friendship of MENTOR. He was afraid to open his eyes, lest they should meet those of his friend, whose very silence condemned him. Sometimes he strongly inclined to go and throw himself on his neck, and profess how great was his grief for his fault ; but he was withheld, sometimes by a false shame, sometimes by the fear of going farther than he inclined, to deliver himself from danger : for the danger seemed inviting ; and he could not yet resolve to vanquish his frantic passion.

The gods and goddesses of Olympus, assembled in profound silence, fixed their eyes on the island of CALYPSO, to see who would prove victorious, MINERVA or CUPID. CUPID, by playing with the nymphs, had set all the isle on fire ; MINERVA, under the figure of MENTOR, employed the jealousy inseparable from love against the god of love himself. JUPITER resolved to remain neuter, and be only spectator of the combat.

Meanwhile, EUCHARIS, afraid lest TELEMACHUS should escape her, employed a thousand artifices to rivet his chains. The time appointed for the second chase was come, and she dressed herself like DIANA : so many new charms had VENUS and CUPID bestowed on her, that her beauty this day eclipsed even that of the goddess CALYPSO herself. CALYPSO seeing her at a distance, then surveying her own image in the clearest of her fountains, was ashamed : instantly she hid herself in the depth of her grotto, where, all alone, she thus spoke :—

“ In vain then have I hoped to trouble these two  
P lovers,

lovers, by declaring that I would engage in this chace! Shall I? Shall I go; to her triumph, and to make my beauty a foil to hers? Needs **TELEMACHUS** the sight of me to heighten his passion for his **EUCHARIS**? O unhappy me! what have I done? No, I will not go, nor shall they themselves go; I know how to prevent them. I will seek **MENTOR**, intreat him to carry off **TELEMACHUS**, and conduct him to Ithaca:—But what do I say? What will become of me, when **TELEMACHUS** is gone? Where am I? What remains to be done? O cruel **VENUS**! **VENUS**, you have deceived me; O the perfidious present you made me! Pernicious boy, thou pestilent **CUPID**! I had opened my heart to thee in expectation of living happy with **TELEMACHUS**: and thou hast brought into that heart only trouble and despair. My nymphs have rebelled against me; my divinity serves but to make my misery endless. O were I free to end my woes by death! **TELEMACHUS**, thou must die, since I cannot. I will be avenged of thy ingratitude; thy nymph shall see it: I will pierce thee before her eyes. But I rave! Wretched **CALYPSO**! what is thy design? To destroy an innocent youth, whom thou thyself hast plunged into this abyfs of misery? It was I who lighted up the flame in the bosom of the chaste **TELEMACHUS**. What innocence! what virtue! what abhorrence of vice! what resolution against infamous pleasures! Must I corrupt his heart?—otherwise he would have left me. Well! but must I not either part with him, or see him despising me, living only for my rival? No, no; my sufferings are but what I deserve. Go, **TELEMACHUS**; away beyond the sea; leave **CALYPSO** comfortless, unable to support life, or to find relief in death. Leave her inconsolable, overwhelmed with shame and despair, to pass her days with thy proud paramour **EUCHARIS**.” Thus she spake alone in her grotto; but suddenly she sallied out, exclaiming: “**MENTOR**, where  
are

are you? Is it thus you defend **TELEMACHUS** against the assaults of vice, to which he yields? You sleep, while **CUPID** is vigilant against you. I can no longer bear the base indifference you shew. Will you calmly see the son of **ULYSSES** dishonour his father, unmindful of his high destiny? To you, or to me, have his parents committed his direction? 'Tis I who endeavour to cure his passion, and you—will you do nothing? In the depth of this forest are large poplars, capable of constructing a vessel; there **ULYSSES** built that in which he sailed from this isle. You will find at the same place a deep cavern, where are all implements necessary for preparing and putting together the parts of a vessel."

Scarcely had she pronounced these words than she repented. **MENTOR** lost not a moment: he went to the cavern, found the implements, felled the poplars, and in one day fitted up a vessel for sea. For the power and diligence of **MINERVA** require no long time to execute the greatest works.

**CALYPSO** was now very much perplexed in her mind: on one hand, solicitous to see how **MENTOR**'s work proceeded; on the other, unable to prevail on herself to relinquish the chase, and thereby leave **TELEMACHUS** and **EUPHARIS** at full liberty. Jealousy would not suffer her to lose sight of the two lovers: but she contrived to turn the chase toward the place where she knew **MENTOR** was at work. She heard the strokes of the hatchet and hammer: she listened; she trembled at every stroke. At that very instant too was she uneasy, lest in her reverie some sign, some glance of the eye from **TELEMACHUS** to **EUPHARIS**, should escape her.

In the mean time, **EUPHARIS** said to **TELEMACHUS** in a sneering tone: "Have you no fear lest **MENTOR** should call you to account, for presuming to go a hunting without him? How much you are to be pitied, in being subject to so harsh a master! His austerity nothing can mitigate: he affects an aversion



to pleasure, and cannot bear you should partake of any; your most innocent actions he charges on you as crimes. You might indeed be guided by him while you was not in a condition to conduct yourself; but after having displayed so much wisdom, you ought not to allow yourself to be treated as a child."

This artful remonstrance made a deep impression on TELEMACHUS, and filled him with dislike against MENTOR, whose yoke he resolved to shake off. He was so much mortified, that he made no reply to EUCHARIS, and he feared to see MENTOR. In fine, toward evening, the chace, which had passed in continual constraint on both sides, being over, they returned by a corner of the forest, adjoining the place where MENTOR had been at work all day. CALYPSO from a distance saw the ship finished; instantly thick darkness, like that of death, overspread her eyes. Her trembling knees sunk under her, a cold sweat over-run all her limbs; she was obliged to lean on the nymphs about her: but EUCHARIS offering her hand to support her, she pushed her away, darting at her a dreadful look.

TELEMACHUS, who saw the vessel, but not MENTOR, who, having finished his work, had retired, asked the goddess, "to whom she belonged, and what she was intended for?" At first she could make no reply; but at length said: "I ordered her to be built to carry MENTOR home; you will no longer be constrained by that austere friend, who prevents your being happy, jealous of your becoming immortal." "MENTOR forsakes me; I am undone!" cried TELEMACHUS. "O EUCHARIS, if MENTOR forsakes me, I have only you left." These words escaped him in the transport of his passion, before he had time to reflect on the import of his expressions: he was immediately sensible of his error. All the nymphs were struck dumb with surprise. EUCHARIS, blushing and downcast, stood behind the rest, speechless, afraid

to shew herself; yet, while shame glowed on her countenance, joy dilated her heart. **TELEMACHUS** was beside himself, and could not conceive he had spoken so inconsiderately. What he had done appeared to him like a dream, but a dream whose effect was confusion and uneasiness.

**CALYPSO**, more furious than a lioness robbed of her whelps, traversed the forest without minding any path, or knowing whither she went. At last, however, she found herself at the entry of her grotto, where **MENTOR** awaited her. "Get out of my isle," said she, "ye strangers, who are come to disturb my tranquillity: far away, foolish boy; and you, imprudent old man, you too shall feel what is the resentment of a goddess, if you do not immediately take him away. I will see him no more; I will suffer none of my nymphs to see him or speak to him. I swear it by **STYX**, that oath at which the gods themselves tremble. But know, **TELEMACHUS**, thy misfortunes are not terminated. Ungrateful boy! thou shalt quit my isle, only to be the prey of new disasters. I shall be avenged; thou shalt regret **CALYPSO**, but in vain: **NEPTUNE**, still incensed against thy father, who offended him in Sicily, and solicited by **VENUS**, whom thou hast treated with contempt in the isle of Cyprus, prepares for thee other storms. Thy father is not dead, and thou shalt see him again; but thou shalt see, without knowing him; nor shalt thou rejoin him in Ithaca till after having been the sport of the most cruel fortune. Go: I conjure the celestial powers to avenge me! Mayst thou, suspended from a pointed rock, surrounded by the sea, and blasted by the thunder, vainly invoke **CALYPSO**, who will be overjoyed at thy sufferings."

Having thus vented her indignation, her distracted mind was ready to take new resolutions, directly contrary. Love again excited in her heart a desire to detain **TELEMACHUS**. "Let him live," said she to herself, "let him continue here; perhaps he will

at last be sensible how much I have done for him. EUPHROSINE cannot, like me, bestow on him immortality. O short-sighted CALYPSO! thou hast betrayed thyself by thy oath: thou art now fast bound; and having sworn by the waters of STYX, there remains no more hope for thee." Nobody heard these words: but the furies appeared in her countenance, and all the poisonous venom of black COCYTUS seemed to exhale from her heart.

TELEMACHUS was struck with horror at her. This she perceived (for what can escape the penetration of a lover?) and his horror redoubled her rage. Like a Bacchanal, who fills the air with howlings till the lofty mountains of Thrace re-echo with the sound, so did the goddess traverse the woods, with a dart in her hand, calling all her nymphs, and threatening to put to death whoever did not follow her. Terrified with this menace, they all ran after her crowding. Even EUPHROSINE followed with tears in her eyes, distantly looking at TELEMACHUS, to whom she durst no longer speak. The goddess shuddered seeing her near; and, far from being appeased by her submission, became more outrageous, finding that her beauty was heightened by distress.

Now TELEMACHUS was left alone with MENTOR: he clasped his knees, afraid to embrace him otherwise, or to look at him. He shed a flood of tears; he would have spoke; his voice failed: words failed him yet more; he neither knew what he should do, what he was doing, or what he wished to do. At last he exclaimed, "O MENTOR! my true father, deliver me from so many woes. I can neither forsake, nor follow you. Deliver me from so many woes: deliver me from myself, give me death."

MENTOR embraces, comforts, encourages him; without flattering his passion, teaches him to support himself. "Son of the sage ULYSSES," said he, "whom the gods have so much loved, and love still; as a consequence of their regard you suffer such dreadful  
woes,



woes. He who has never felt his own weakness, and the violence of his passions, is not yet wise; is unacquainted with himself, and knows not how to distrust himself. The gods have led you, as it were, by the hand, to the very brink of the precipice; to shew you its height without suffering you to fall down it. Understand now what you never would have understood had you not felt it. In vain, before, had been relations of the delusions of love, which flatters only to destroy, and which, under seeming sweets, conceals most exquisite bitterness. He came, that boy full of charms, attended with smiles, sports, and graces. You saw him: he stole your heart, and you took pleasure in permitting the theft. You industriously sought pretences not to know the wound in your heart. You endeavoured to deceive me, and to flatter yourself: you apprehended no danger. Behold the effects of your rashness: you request death, as the only hope left you; the distracted goddess raves like an infernal fury; EUPHROSINE is consumed by a flame more insupportable than the agonies of death; all the nymphs, from jealousy, are ready to tear each other in pieces; and this has the treacherous CUPID done, who appears so mild. Recall your courage: how greatly do the gods love you, since they open a fair way to you, by which to escape CUPID, and once more to see your native land! CALYPSO herself is bound to dismiss you; the ship is quite ready: why then delay we a moment to quit this isle, where virtue cannot dwell?"

So saying, MENTOR took him by the hand, drawing him toward the shore. TELEMACHUS followed with reluctance, continually looking behind, and gazing at EUPHROSINE as she withdrew. As he could not see her face, he marked her fine braided hair, her flowing robe, her noble mien. He would willingly have kissed her footsteps. Even when he had lost sight of her, he listened attentively, fancying he heard

heard her voice ; though absent, she was yet before him. She was depicted to the life in his imagination ; he even thought himself talking to her, not knowing where he was, nor listening to MENTOR. At last, waking as from a deep sleep, he thus accosted MENTOR : “ I am determin'd to go with you, but I have not yet bid adieu to EUCHARIS. I would rather die than leave her so ungratefully. Wait till I see her again, the last time, to bid her an eternal farewell. At least, suffer me to say thus much to her : “ O nymph, the cruel gods, the gods jealous of my happiness, force me to depart : but sooner shall they deprive me of life, than of my constant remembrance of you.” O, my father, either grant me this reasonable, this last consolation, or take away my life this instant. No, I will neither abide in this island, nor abandon myself to love. It is not love, but only friendship and gratitude my heart feels for EUCHARIS. Satisfied to bid her only once more adieu, I accompany you without delay.”

“ How greatly I pity you !” said MENTOR : “ your passion is so violent, you are not sensible of it. You pretend to tranquillity, yet ask for death. You dare maintain, that love has not vanquish'd you, yet cannot you tear yourself from the nymph you love ? You see, you hear, her only : to every thing else blind and deaf. Thus does a man in the delirium of a fever say, I am not sick. O blind TELEMACHUS, you would have renounced PENELOPE, who longs for your return ; ULYSSES, whom you shall see again ; Ithaca, where you are to reign ; the glory and high destiny which the gods have promised you by so many miracles wrought in your favour ! All these blessings would you have renounced, to live in dishonour with EUCHARIS ! And will you yet say, that love has not attached you to her ? What then makes you uneasy ? Why wish you for death ? Whence the transports wherein you spake before the goddesses ? I do not accuse you of insincerity, but  
I lament

I lament your blindness. Fly, TELEMACHUS, fly. Only by flight can love be overcome. Against such an enemy true courage consists in fear and flight; and flight too, without deliberation, and without taking time so much as to look back. You have not forgot the solitudes you have cost me since your childhood, and from how many dangers you have escaped by following my advice: either trust me, or give me leave to quit you. Did you know how it grieves me, to see you run thus to ruin! did you know what I have suffered, while I forbore speaking to you? The pangs of the mother who bore you were short of mine: I was silent; I suppressed my chagrin; I stifled my sighs, still hoping you would return to me. O my son, my dear son, comfort my heart, restore me what is dearer to me than life. Restore me TELEMACHUS, whom I have lost; return again to yourself. If your wisdom controuls love, I live, and live happy; but if love misleads you, in spite of wisdom, MENTOR cannot survive."

While MENTOR spoke thus, he continued advancing toward the sea; and TELEMACHUS, though not already so much invigorated as to follow him freely, yet was enough to suffer himself to be led without resistance. MINERVA, still disguised under the figure of MENTOR, invisibly covering TELEMACHUS with her ægis, and diffusing a ray of divinity around him, inspired him with a fortitude he had never experienced since he entered the island. They at last arrived at a part where the coast was steep and craggy: a rock continually beaten by the foaming waves. From this height, looking to see if the ship MENTOR had built was still in the same place, they beheld a dismal spectacle.

CUPID was extremely chagrined to find that the old stranger not only was insensible to his darts, but had rescued TELEMACHUS. He wept with vexation, and sought CALYPSO, roaming through the  
Q gloomy



gloomy forests. At sight of him she shuddered; and felt all the wounds in her heart bleed afresh. CUPID accosted her thus: "You a goddess, yet suffer yourself to be overcome by a weak mortal, who is prisoner in your isle! Why do you suffer him to leave it?" "O, mischievous CUPID!" she replied, "I will no longer listen to thy pernicious counsels: it is thou who hast drawn me from profound and sweet tranquillity, to plunge me in an abyss of misery. It is done; I have sworn by the waters of Styx to let TELEMACHUS go: JUPITER himself, supreme of gods, dare not infringe that tremendous oath. TELEMACHUS quits my island; quit it also, mischievous boy; thou hast done me more prejudice than he." CUPID, wiping away his tears, replied with an ironical and malicious sneer: "Here is a mighty difficulty truly! let me manage; keep your oath, nor oppose the departure of TELEMACHUS. Neither I, nor your nymphs, have sworn by the waters of Styx that we will let him go. I will prompt them to set on fire that ship which MENTOR has built in such a hurry. His diligence, which surprised you, will signify nothing. He shall be surprised in his turn, and shall have no other means to deprive you of TELEMACHUS."

These flattering words inspired the heart of CALYPSO with fresh hope and joy. The effect of the cooling zephyr on the banks of a rivulet is, refreshing the panting flocks that faint beneath the summer's heat; such effect had this proposal in soothing the despair of the goddess. Her looks resumed serenity, her eyes sweetness; the gloomy solitudes that preyed on her heart for a moment fled from her. She paused, smiled, caressed the gameful god; and by those caresses prepared herself new troubles.

CUPID, satisfied he had persuaded her, went to persuade the nymphs, who were dispersed all over the mountains, like a flock of sheep, pursued by famished

mished wolves, and driven far from the shepherd. CUPID re-assembled them, and accosted them thus : "TELEMACHUS is still in your power. Hasten to burn the vessel which presumptuous MENTOR has built for his flight." At once they lighted torches; then ran to the shore, agitated, screaming, tossing their dishevelled locks like bacchanals. Already the curling flame ascends; it devours the vessel, composed of dry timber, and coated with pitch; columns of smoke and flame rise to the clouds.

From the summit of the rock, TELEMACHUS and MENTOR beheld the flames, and heard the shouting nymphs. TELEMACHUS was tempted to rejoice at this event; for his heart was not yet cured; and MENTOR perceived his passion was like a fire ill extinguished, which breaks out from time to time from underneath its ashes, and fiercely sparkles as it burns. "Now," said TELEMACHUS, "am I again entangled in my bonds. No hope remains of our quitting this isle."

MENTOR saw plainly that TELEMACHUS was going to relapse into all his weaknesses, and that not a moment was to be lost. He perceived far out at sea a ship at anchor, not daring to approach the island, for all pilots knew the isle of Calypso was inaccessible to mortals. Instantly the sagacious MENTOR pushed TELEMACHUS into the sea, as he sat on the edge of a rock, and threw himself headlong after him. TELEMACHUS, surprised by this violent fall, and tossed about by the waves, swallowed bitter draughts of sea-water. But, recollecting himself, and seeing MENTOR holding out his arm to assist him in swimming, he thought of nothing now but to increase his distance from the fatal isle.

The nymphs, who thought they held their captives safe, unable to hinder their escape, broke out in furious exclamations. CALYPSO, inconsolable, retired within her grotto, which echoed with her shrieks. CUPID, who saw his triumph changed into

a shameful overthrow, rising into middle air, flapping his wings, flew to the Idalian grove, where his cruel mother waited his return. Her offspring, still more cruel, consoled himself by laughing with her at the mischiefs they had done. In proportion as TELEMACHUS advanced from the island, he felt with pleasure his courage and his love of virtue revive. "I now feel," said he to MENTOR, "the truth of what you told me, but which, for want of experience, I could not believe; that vice can only be conquered by flight. O my father, how have the gods loved me, in granting me your assistance! I deserved to have been deprived of it, and left to myself. I now fear neither storms, nor winds, nor seas. I fear only my passions. CUPID alone is more to be dreaded than all possible shipwrecks."

END OF THE SEVENTH BOOK.



## ARGUMENT OF THE EIGHTH BOOK.

**MENTOR** and **TELEMACHUS** are kindly received on board the ship, which was from Tyre, and commanded by **ADOAM** the brother of **NARBAL**. The captain soon knew **TELEMACHUS** again, and informed him of the tragical death of **PYGMALION** and **ASTARBE**, and that **BALEAZAR**, whom the tyrant, his father, had disgraced at the instigation of that woman, had been advanced to the throne. During an entertainment he gave **MENTOR** and **TELEMACHUS**, **ACHITOAS** sung so charmingly, that he drew the tritons, nereids, and the other sea-gods and goddesses about the ship. **MENTOR**, taking a lyre, far excels **ACHITOAS** in playing upon it. **ADOAM** then recounts the wonders of **BOETICA**, describing the mild temperature of the air, with other advantages and beauties of the country; where the inhabitants lead a calm, peaceable life, with a great simplicity of manners.

## THE EIGHTH BOOK.

THE ship at anchor, towards which they swam, was from Phœnicia, and bound to Epirus. These Phœnicians had seen TELEMACHUS in his passage from Egypt to Tyre; but they could not recognize him amid the waves. MENTOR, having approached near enough the ship to be heard, raised his head above the water, and, with a loud voice, thus he spake: "O Phœnicians, so ready in assisting all nations, refuse not to save the lives of two men, who expect it from your humanity. If you venerate the gods, take us on board; we will accompany you whithersoever you are bound." The commander replied: "We receive you on board with pleasure; we are not to learn our duty toward strangers in such evident distress." Accordingly they took them on board. They were scarce admitted, when their breath failed them, and they became motionless; having swam long, and struggled hard with the waves. By degrees, they recovered strength; their clothes, which were so thoroughly wet that the water poured from them in abundance, were changed. When they were able to speak, the Phœnicians crowded about them, impatient to hear their adventures. The commander enquired of them: "How did you enter that island whence you came? It is said to be inhabited by a cruel goddess, who suffers nobody to land in it. Besides, it is surrounded with frightful rocks, against which the sea beats in idle fury, so that there is no approaching it without being shipwrecked.

MENTOR replied: "We were cast upon it; we are

BOOK VIII.



*Pygmalion poisoned by Astarbe.*





are Greeks, our country is Ithaca, not far from Epirus, whither you are bound. Should you not wish to put into Ithaca which lies in your way, to carry us to Epirus is enough; we shall find friends there to convey us the short distance to Ithaca, and we shall ever owe to you the joy of seeing again what we most value in the world."

Thus MENTOR was speaker; and TELEMACHUS keeping silence, left him to speak; for the faults of his conduct in the isle of CALYPSO had greatly increased his prudence. He mistrusted himself, and felt the necessity of following the sage counsels of MENTOR; so that when he could not by speaking ask his advice, at least he consulted his eyes, and endeavoured to discover his sentiments.

The Phœnician commander fixing his eyes on TELEMACHUS, thought he remembered to have seen him; but his remembrance was confused and embarrassed. "Allow me," said he, "to ask you, if you recollect to have seen me before, as I have a notion I have seen you: your face is not unknown to me; it struck me at first; but I know not where I might have seen you: perhaps your memory may assist mine." TELEMACHUS replied, with mingled surprise and joy: "The sight of you has the same effect on me: I have seen you somewhere; I remember you, but cannot recollect whether at Tyre or in Egypt." Then the Phœnician, like a man awaking in the morning, who by degrees recollects the fleeting dream that had vanished with his sleep, exclaimed immediately: "You are TELEMACHUS, for whom NARBAL conceived a friendship, in our passage from Egypt. I am his brother; of whom without doubt he must have often spoke to you. I left you with him, after our return from Egypt; being obliged to embark for the famous Boëtica, near the Pillars of Hercules, far beyond the sea. Thus having had but just a sight of you, no wonder I could not easily recollect you." "I find,"

find," said TELEMACHUS, "you are ADOAM. I had scarce an opportunity of seeing you at that time; but I know you by the conversation of NARBAL. O what joy, that I can be informed by you concerning a man who will ever be dear to me! Is he still at Tyre? Is he not suffering some cruel treatment from the jealous, the barbarous PYGMALION?" ADOAM, interrupting him, replied: "TELEMACHUS, be assured, Fortune hath committed you to one who will take every care of you. I will return you to the isle of Ithaca, before I go to Epirus; and you shall find equal friendship in NARBAL's brother, as in NARBAL himself." As he spoke thus, perceiving that the breeze he waited for was springing up, he ordered to weigh anchor, hoist the sails, and ply the oars. Then he retired with MENTOR and TELEMACHUS, for private discourse.

"I am going," said he, addressing TELEMACHUS, "to satisfy your curiosity. PYGMALION is no more; the just gods have delivered the earth from him. As he trusted in nobody, nobody could trust in him; good people contented themselves with lamenting and avoiding his cruelties, unwilling actively to molest him. The wicked thought they could not secure their own lives but by ending his. There was no Tyrian but was daily in danger of becoming an object of his mistrust: his guards, particularly, were thus exposed; for, as his life was in their hands, he dreaded them more than others, and, on the least suspicion, sacrificed them to his safety. Thus, violently seeking security, he was unable to obtain it. Those entrusted with his life were in continual peril from his jealousy, and could not relieve themselves from this horrible situation, otherwise than by preventing the tyrant's suspicions by his death.

"The impious ASTARBE, of whom you have often heard, was the first to determine the king's destruction: she being passionately in love with a rich young Tyrian, named JOAZAR, hoped to set him  
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on the throne. To succeed in this design, she persuaded the king, that his eldest son, named PHA-DAEL, impatient to be his successor, had conspired against him; and she produced false witnesses to establish this conspiracy. The unhappy king put his innocent son to death. The second son, named BA-LEAZAR, was sent to Samos, pretendedly, to acquire the manners and sciences of Greece; but in reality, because ASTARBE had suggested to the king, that his absence was necessary, to prevent his forming connections with the malcontents. Scarcely was he departed, when those who commanded the vessel, having been bribed by that cruel woman, contrived to founder in the night; they threw the young prince into the sea, and saved themselves by swimming to some foreign barks that waited to receive them.

“In the mean time, PYGMALION alone was unacquainted with ASTARBE’s amours; he imagined himself the only object of her love. Thus did this mistrustful prince blindly repose implicit confidence in that wicked woman; blinded thus excessively by passion! Now, his avarice prompted him to seek pretexts for putting to death JOAZAR, with whom ASTARBE was so desperately in love; and to seize the young man’s wealth was his constant study.

“While PYGMALION was thus a prey to avarice, love, and distrust, ASTARBE hastened to deprive him of life, apprehensive that, perhaps, he had discovered somewhat of her infamous intrigues with JOAZAR: besides, she knew that avarice alone was sufficient to determine the king’s cruelty against that young man; she concluded, therefore, not a moment should be lost to prevent it. The principal officers of the palace she saw were ready to imbrue their hands in the king’s blood; she heard every day accounts of some new conspiracy; but she was afraid to entrust her design to any, lest she should be betrayed. To poison PYGMALION seemed to

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her surest and safest. He had generally nobody at table besides her, and what he intended for his own eating he dressed himself, mistrusting every hand but his own. The better to conceal this mistrust, and to avoid notice while he was dressing victuals, he shut himself up in the most retired part of his palace; he dared not venture to enjoy the pleasures of the table, he dared not eat of any thing which he knew not how to prepare himself. Consequently he was excluded not only from all food and delicacies, prepared by professed cooks; but also from wine, bread, salt, oil, milk, or other ordinary food: he ate only fruits which he gathered with his own hands in his garden, or pulse which he had sown, and dressed himself. His only drink was water, which he drew himself from a well shut up in a part of his palace, the key of which he always kept. Though he seemed so full of confidence in ASTARBE, he omitted not to guard against even her: he made her always first partake of whatever he was to eat or drink, that if he was poisoned, she might share his fate, and might not hope to survive him. But, having taken an antidote, which an old woman, the confidante of her amours, and still more wicked than herself, had furnished her with, she was no longer deterred from poisoning the king. And thus she succeeded:—the old woman, whom I just mentioned, suddenly made a noise at a door, the instant they were sitting down to table. The king, ever expecting to be murdered, alarmed, ran immediately to that door to see if it was thoroughly fast. The old woman retired, and the king was in great perplexity, not knowing what to think of what he had heard, nor daring to open the door to enquire. ASTARBE encourages him, caresses him, and presses him to eat; for she had thrown poison into his golden cup, while he went to the door. PYGMALION, according to custom, bid her drink first, which she did boldly, trusting to the antidote. He then drank also, and soon after swooned.

ASTARBE,

ASTARBE, who knew that he would kill her on the least suspicion, began to tear her clothes and hair, shrieking most hideously; she embraced the dying king, clasped him in her arms, bedewed him with a flood of tears,—for tears this artful woman had at command, they cost her nothing: At last, when she saw the king ready to expire, and almost in the agony of death, lest he should recover, and attempt to make her die with him, she passed from caresses, and the strongest marks of tenderness, to the most savage fury; she flew upon him, and strangled him. Then snatching the royal ring from his finger, and the diadem from his head, she sent for JOAZAR, and gave them both to him; flattering herself that all who had been her adherents, would infallibly indulge her passion, and proclaim her lover king. But those who had been the most forward to please her were mean, mercenary wretches, altogether incapable of sincere attachment. Besides, they were destitute of courage, and dreaded the enemies ASTARBE had drawn on herself; in fact, they dreaded still more the haughtiness, dissimulation, and cruelty of this impious woman. Each for his own security desired her destruction.

“The palace, by this time, was a dreadful scene of tumult, every where were heard the exclamations of those crying: “The king is dead!” Some were dismayed; others ran to arms. All, though fearful of what might follow, seemed pleased with the news. The report rapidly spread from mouth to mouth, throughout the vast city of Tyre, but found not a single person who regretted the king; his demise was counted the deliverance, and relief of the whole people. NARBAL received the news with great emotion. He lamented, like a good man, the infatuation of PYGMALION in betraying himself by implicit subjection to the wicked ASTARBE; and in preferring to be an execrable tyrant, rather than (according to the duty of a king) the father of his people. Soli-



citous for the public welfare, with speed he collected all the virtuous men to oppose ASTARBE, whose tyranny would have produced a reign more insupportable than that just ended.

“NARBAL knew that BALEAZAR was not drowned, when thrown into the sea. Those who assured ASTARBE he was dead, actually believed it : but favoured by the night he had saved himself by swimming, and had been taken on board a bark by some Cretan merchants, who pitied his situation. He had not ventured to return to his father’s dominions, suspecting the design on his life, fearing no less the cruel jealousy of PYGMALION, than the intrigues of ASTARBE. He continued wandering a long time, in disguise, on the coast of Syria, where the Cretan merchants had left him ; he was even obliged, for subsistence, to turn shepherd. At last he found means to inform NARBAL of his situation, to whom, as a man of approved virtue, he thought he might confide his secret and his life. NARBAL, though ill used by the father, yet loved the son, and watched his interests ; but he so took care of them, as might hinder him from violating the duty he owed his father ; and he encouraged him to bear with patience his unhappy lot.

“BALEAZAR had written to NARBAL : “ When you think I may venture to visit you, send me a gold ring, by which I shall understand directly that it is time to join you.” During the life of PYGMALION, NARBAL did not think proper to send for him ; it would have too greatly risked the life of the prince and his own, so difficult was it to elude the jealousy and rigorous vigilance of PYGMALION. But when that unhappy king had made an exit suitable to his crimes, NARBAL instantly sent the gold ring to BALEAZAR, who, setting out directly, arrived at Tyre when the whole city was in anxiety respecting a successor to PYGMALION. He was readily recognized by the principal Tyrians, and by the whole

whole people; who loved him, not from love to the late king, whom they all detested, but on account of his moderation and mildness. His long misfortunes too recommended him greatly, and gave an additional lustre to all his virtues, melting every heart in his favour. NARBAL assembled the chief citizens, the old men who composed the council, and the priests of the great goddess of Phœnicia. By these BALEAZAR was saluted king; they ordered the heralds to proclaim him; and the people answered by thousands of joyful acclamations. ASTARBE heard these in the most secret part of the palace, where she was shut up with her infamous paramour JOAZAR. All the villains she had employed during the life of PYGMALION had forsaken her; for the bad fear and distrust the bad, and desire not to see them in favour. Corrupt men know how greatly their fellows would abuse authority, and how tyrannical they would be. But they more readily submit to the good, hoping, at least, to find in them moderation and lenity. Around ASTARBE, therefore, now remained only certain accomplices in her atrocious crimes, who could expect only punishment.

“The palace was forced: these miscreants dared make little resistance, but thought only of flight. ASTARBE endeavoured to escape disguised as a slave, but being known by a soldier, was taken, and with great difficulty were the enraged people kept from tearing her in pieces. They had already begun to drag her through the mud of the streets, when NARBAL rescued her from the hands of the populace. Then she begged to speak to BALEAZAR, hoping to dazzle him with her charms, and to make him believe that she would discover secrets of importance. BALEAZAR could not refuse her a hearing. At first, she assumed such a mild, modest air, as, together with her beauty, were sufficient to subdue the most inveterate hearts. She flattered BALEAZAR with praises the most delicate and insinuating; represented how  
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much PYGMALION had loved her; by whose ashes she conjured him to have compassion upon her; she invoked the gods, as if she had sincerely worshipped them; she shed a flood of tears; she threw herself at the king's feet. Then she used her utmost endeavours to render suspicious and hateful his most affectionate servants. She accused NARBAL of having been engaged in a plot against PYGMALION, and of having tampered with the people to get himself advanced to the throne, in prejudice of BALEAZAR: she further charged him with intending to poison that young prince; and forged calumnies of the like nature against every other virtuous Tyrian, hoping to find in the heart of BALEAZAR the same distrust and suspicion as she had found in that of PYGMALION. But that prince, no longer able to endure her rancour and malignity, interrupted her, and called his guards. She was committed to prison, and some old men, eminent for wisdom, were commissioned to examine her whole conduct.

"They discovered, with horror, that she had poisoned, and stifled PYGMALION; her whole life appeared a series of monstrous crimes. They were about to sentence her to suffer the punishment inflicted in Phœnicia only on the greatest criminals; namely, to be burnt by a slow fire. But when she found her situation hopeless, she became like a hellish fury. She swallowed poison, which she always carried about her, to make away with herself, in case she was condemned to a death of lingering torment. Those who guarded her, perceived that she suffered most excruciating pains, and would have assisted her; but she made them no answer; by signs intimating her refusal of relief. They spoke to her of the just gods, whom she had offended; but, instead of discovering the abasement and penitence her guilt required, she looked toward heaven with arrogance and contempt, as if to insult the gods.

"In her dying countenance were delineated impiety



piety and rage; there remained no traces of that beauty which had been the bane of so many men. Every grace was gone; her darkened eyes shot looks of savage fierceness, as they rolled in her head. Her lips trembled with convulsive motion; her mouth extended in a most horrible gape. Her countenance was shrivelled up, hideously distorted; livid paleness, and mortal cold seized all her body. Sometimes she seemed reviving, but it was only to redouble her shrieks. At last she expired; leaving all who saw her full of horror and amazement. Her impious manes went, without doubt, to those dismal regions, where the cruel Danaids eternally draw water in perforated vases; where Ixion ever turns his wheel; where Tantalus, burning with thirst, can never drink the water that flies his lips; where Sisyphus in vain rolls up that huge stone, which instantly rolls back again; and where Tityus will ever feel in his fresh-growing liver the vulture which devours it.

“BALEAZAR, delivered from this monster, offered numerous sacrifices in thanksgiving to the gods. He has begun his reign by a conduct very different from that of PYGMALION. He endeavours to make commerce flourish again, which daily was decaying more and more; he consults NARBAL in all matters of importance, but is not governed by him; for he will see every thing with his own eyes. He hears every advice and opinion which is offered, and adopts that which appears to him most eligible. He is loved by his people; and possessing their hearts, possesses greater treasure, than his father could amass by his cruel avarice; for there is no family that, were he in emergency, would withhold from him its whole substance: so that what they retain is more his own than if he took it from them. He need take no measures for the security of his person; he is surrounded by the surest of guards, the love of his people. There is not one of his subjects but fears  
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the loss of him, or who would not risk his own life to preserve that of so good a king. He is happy, and all his people are happy with him. He fears to overload his subjects; while they fear they should not offer him a sufficient proportion of their wealth; he indulges them in plenty, yet plenty renders them neither indocile, nor insolent; but they continue industrious, diligently commercial, and adhering steadily to the purity of their ancient laws. Phœnicia is restored to her highest pinnacle of glory and grandeur; to her young king she owes all her prosperity.

“NARBAL governs under him. O TELEMACHUS, with what pleasure would he load you with presents, were you now his guest! How happy would he be in conveying you magnificently to your native land! Am I not then happy to do what he would be overjoyed to do himself, to carry the son of ULYSSES to Ithaca, and set him on the throne; that he may there reign as wisely as BALEAZAR reigns at Tyre?”

When ADOAM had finished his narrative, TELEMACHUS embraced him tenderly; delighted with the tidings he had communicated, and still more affected with the kindness shewn him in his distress. ADOAM then enquired, how he had ventured into CALYPSO's isle. TELEMACHUS, in turn, related his leaving Tyre; his passage to Cyprus; how he found MENTOR again; their voyage to Crete; the public games for the election of a king, after the flight of IDOMENEUS; the anger of VENUS; their shipwreck; with what pleasure CALYPSO had received them; how jealous she had been of one of her nymphs; and how MENTOR had thrown his friend into the sea, when he discovered the Phœnician ship. After these discourses, ADOAM regaled them with a magnificent entertainment; and to manifest the greater joy, he united every pleasure that could delight them. While at table, they were served by young  
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Phœnicians, clad in white, and crowned with flowers; the most exquisite perfumes of the East were burnt. The seats of the rowers were filled with flute players. ACHITOAS interrupted them from time to time by the soft harmony of his voice and lyre, worthy the attention at the festivals of the gods, and to charm the ears of Apollo himself. The tritons, the nereids, and the other marine gods and goddesses, even the sea-monsters, quitting their deep and humid grotts, crowded round the ship, charmed by such melody. A band of young Phœnicians, of singular beauty, clad in linen whiter than snow, danced a long time the dances of their own country; then those of Egypt; then those of Greece: while at intervals trumpets made the waves re-echo to the distant coasts. The silence of the night, the stillness of the sea, the trembling light of the moon playing on the waters, the deep azure of the sky bespangled with glittering stars, contributed to increase the beauty of the spectacle.

TELEMACHUS, from natural vivacity and sensibility, was delighted with these pleasures, yet he durst not wholly give up his heart to them. Since the mortifying proof he had experienced in the island of CALYPSO, how ready the passions of youth are to excess, every pleasure, even the most innocent, alarmed him; and all were suspected by him. Looking at MENTOR, he sought in his countenance and in his eyes what were his sentiments of these entertainments. MENTOR was pleased to perceive his embarrassment, but seemed not to notice it. At last, affected with his moderation, he said to him smiling: "I know what you fear; your fear is laudable, but must not be carried too far. Nobody will ever wish more than I do your enjoyment of pleasures; but pleasures that will neither intoxicate nor enervate you. Pleasures you must have, such as refresh you; such as you enjoy while in possession of yourself; not such as enslave you. I wish you

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pleasures calm and serene ; not such as turn a man into a savage brute. You may now, with propriety, refresh yourself after all your hardships. Enjoy the amusements ADOAM offers you, with gratitude and good-humour. Be joyful, TELEMACHUS, be joyful. Wisdom disclaims all austerity and affectation ; all true pleasures are derived from her : she alone can mingle them genuine and durable ; she alone can blend mirth and sport with serious and important business ; she prepares pleasure by labour, and cheers labour by pleasure. Wisdom is not ashamed to appear lively when proper."

Thus saying, MENTOR took a lyre, and played on it so artfully, that ACHITOAS, stung with jealousy, and in great confusion, dropped his instrument : he changed colour ; his eyes sparkled with fire ; his shame and disorder must have been observed by all present, had not their very souls been engaged by the lyre of MENTOR. Hardly durst they breathe, for fear of interrupting the silence, and losing something of this divine song ; they were in constant pain lest he should end too soon. MENTOR's voice had no effeminate softness, but was strong, pliant, and affecting, even in the minutest passages.

He first sung the praises of JUPITER, father and king of gods and men, who with a nod shakes the universe. Then he introduced MINERVA, sprung from JUPITER's head ; meaning thereby the wisdom that god originates in his own mind, which from him descends to illuminate the docile among mankind. MENTOR sung these truths with so affecting a voice, and so much devotion, that the whole assembly thought themselves transported to the highest summit of Olympus, and in presence of JUPITER, whose looks are more piercing than his thunder. Next he sung the unhappy fate of Narcissus, who, becoming madly enamoured of his own beauty, and continually gazing at it in a fountain, pined away with grief, and was changed into a flower that bears his

name. Lastly, he sung the tragical death of the beautiful Adonis, torn by a wild boar; and whom Venus, though passionately in love with him, could not restore to life by all her bitter complaints to heaven.

All that heard him now burst into tears, and even felt a sort of pleasure in weeping. When he had done singing, the Phœnicians, astonished, gazed at each other: one said, "It is Orpheus; it was thus with his lyre he tamed wild beasts, and up-lifted rocks and woods; thus he charmed Cerberus, suspended the pains of Ixion and the Danaids, and soothed the inexorable Pluto, to regain the beautiful Eurydice from the infernal regions."—One exclaimed: "No; this is Linus, son of Apollo!" another said, "He was mistaken; it was Apollo himself."—TELEMACHUS was no less surprised than the rest; for he did not know that MENTOR could, to such perfection, sing and play on the lyre. ACHITOAS too, having had time to disguise his jealousy, began now to extol MENTOR: but he blushed in praising him, and was not able to conclude his panegyric. MENTOR, observing his confusion, took up the discourse, as if he would have interrupted him; and endeavoured to make him easy, by giving him all the praises he deserved. But ACHITOAS was not easy: for he perceived that MENTOR surpassed him still more in modesty than in the music of his voice.

Mean while TELEMACHUS turned to ADOAM: "I remember," said he, "you mentioned a voyage you had made to Boëtica, after our return from Egypt. Boëtica is a country, of which such wonders are told as seem scarcely credible. Be so kind to inform me what credit is due to these stories." "I will with pleasure," said ADOAM, "give you an account of that famous country, worthy your curiosity; for it far exceeds what fame hath published concerning it." Accordingly, he thus began: "The river Bœtis runs through a fertile country, under a temperate

sky, always serene. The country takes its name from this river, which falls into the great ocean, near the pillars of Hercules, at the part where formerly the impetuous sea, breaking its bounds, parted the land of Tarsis from the continent of Africa. This country seems to have preserved the delights of the golden age : the winters are mild, and the cold north winds never blow ; the summer heat is always abated by refreshing breezes that spring up to temper the air about noon. Thus the whole year seems one happy union of spring and autumn in perpetual alliance.

“ The lands, in the valleys and wide extended plains, yield yearly two harvests ; the highways are edged with laurels, pomegranates, jessamines, and other trees, always green, and always in blossom. The mountains are covered with flocks, which furnish those fine wools in great request among all nations. There are several mines of gold and silver in this delightful country ; but the inhabitants, simple in their manners, and happy in that simplicity, disdain to reckon silver and gold among their riches. They esteem only what truly supplies the real wants of man. When we first began to trade with them, we found gold and silver employed for the same purposes as iron ; as, for instance, to make plough-shares. Destitute of foreign traffic, they had no occasion for money. They are all either shepherds, or husbandmen. There are but few artificers to be seen in the country, for no other arts are allowed, but such as minister to the real wants of life. Further, the inhabitants being mostly given to agriculture, or to tending flocks, have generally skill enough to perform themselves all the arts requisite in their simple and frugal life.

“ The women spin their fine wool, and make stuffs of it, exceeding white and fine ; they bake the bread, and dress the victuals ; and this employment is easy, for their diet consists chiefly of fruits, or  
milk,



milk, and rarely of flesh meat. Of their sheep-skins they make a light sort of shoes and stockings for themselves, their husbands, and their children. They likewise make tents, either of the bark of trees, or of waxed leather. All the clothing of the family is made and washed by them, and the houses are kept admirably neat and clean. Their garments are easy to make; for in that mild climate they only wear a piece of fine light stuff, not shaped to the body, but wrapped about it in long folds for modesty sake, each giving it the form he prefers.

“ The only arts in which the men engage, besides the culture of their lands, and the tending of their flocks, are those of working in wood and iron. But of iron they make no great use, except for implements of husbandry. All the arts relating to architecture are to them useless; for they never build houses. It is, they say, too great attachment to earth to erect houses on it much more durable than ourselves; to guard against the injuries of the air is sufficient. As for the other arts esteemed among the Greeks, Egyptians, and other polite nations, they detest them, as the inventions of vanity and luxury.

“ When they are told of nations that have the art of constructing magnificent buildings, of making gold and silver plate, stuffs enriched with embroidery and precious stones, exquisite perfumes, delicacies for the table, and musical instruments of enchanting harmony; their reply is: “ These nations are very unhappy in having taken so much pains to corrupt themselves; these superfluities enervate, intoxicate, and torment their possessors, while they tempt others destitute of them to acquire them by violence and injustice. Can a superfluity that serves only to make a man vicious be deemed a benefit? Are the inhabitants of those countries more healthy and robust than we? Are they longer lived? Are they more united among themselves? Is their life more free, more tranquil, more cheerful? On the contrary, they must  
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be jealous of one another; corroded by spiteful and melancholy envy; ever agitated by avarice, fear, and ambition; incapable of pure and genuine pleasures, being enslaved by so many imaginary wants, on which they make their happiness depend."

"Thus," said ADOAM, "speak these wise men, who have learned their wisdom and philosophy of simple nature only. Our politeness is shocking to them; and it must be owned they have much in their amiable simplicity. They live all together without division of lands; every family is governed by its chief, who is in reality its king. The father of a family may punish any of his children or grandchildren for their misdeeds; but he always previously takes advice of the rest of the family. Such punishments are rare; for that happy country is the habitation of innocent manners, sincerity, obedience, and abhorrence of vice. It would seem that Astræa, who is said to be retired to heaven, is still here below, concealed among that people. They have no occasion for judges, being judged by their own consciences. Every thing is common among them; the fruit of the trees, the productions of the earth, the milk of their herds, are riches so plentiful, that people so sober and moderate require no partition. Every family removes its tents from one part of this charming country to another, after having consumed the fruits and pasturage of the place. Thus, having no opposite interests to pursue one against others, they love one another with a brotherly affection, never interrupted. Their rejection of superfluous riches, and delusive pleasures, preserves this union, peace, and liberty. They are all free, all equal; no distinction is seen among them, but what results from the experience of the ancient sages, or the uncommon wisdom of some young men, not inferior to these sages consummate in virtue. The cruel and pestiferous voice of fraud, violence, perjury, chicane, and war, is never heard in this country  
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so favoured by the gods. Never did human blood stain the land; and that of lambs but seldom. When told of the bloody battles, the rapid conquests, and revolutions of states seen in other nations, they are beyond measure astonished. "What," say they, "are not mankind mortal enough by nature, without hurrying one another to premature death! Life is short, but it seems theirs appears to them too long! Do they inhabit the earth to destroy each other, and to make one another miserable?"

"Again, these inhabitants of Boetica cannot conceive the admiration of conquerors, and such as subjugate mighty empires. What madness, say they, to place one's happiness in governing strangers; whose government is so difficult, if according to the dictates of reason and justice! But wherefore take pleasure in governing them against their will? It is the utmost a wise man can do, to submit to govern a tractable people, whom the gods have given him in charge; or a people who solicit him to be their father and conductor. But to govern a people by force, is to make oneself very miserable, to have the false glory of keeping them in slavery. A conqueror is a man, whom the gods, incensed against mankind, have, in their wrath, sent into the world, to ravage kingdoms, to spread far and wide terror, misery, and despair; and to make so many slaves as there were free men. If a man be ambitious of glory, will he not find sufficient, in ruling, with wisdom, those whom the gods have committed to his hands? Can he imagine no other way to merit praise, but by becoming unjust, violent, proud, a tyrant, and usurper over his neighbours? War ought never to be thought of, but in defence of liberty. Happy he who, not a slave to another, is not madly ambitious of making another his slave! These mighty conquerors, whose glory is so vaunted, resemble rivers which have overflowed their banks; they appear majestic, but they desolate all those fertile fields  
which



which they ought only to water." After ADOAM had thus described Bœtica and its inhabitants, TELEMACHUS, who was charmed with the description, put several questions to him. "Do these people," said he, "drink wine?" "They never drink any," replied ADOAM, "for they never make any; not that they want grapes; no country produces finer; but they are satisfied with eating them, like other fruits, and they fear wine as the corruptor of mankind. It is, say they, a kind of poison that makes men mad; and though it does not kill them, it turns them into beasts. Health and strength may be preserved without wine; but the possession of it not only endangers the ruin of health but the loss of morals."

TELEMACHUS then said: "I should be glad to know what rules regulate marriage in that country." "No man," said ADOAM, "must have more than one wife; whom he must keep as long as she lives. The honour of the men, in that country, depends as much on fidelity to their wives, as the honour of the women in other countries depends on fidelity to their husbands. Never were people so constant, or so jealous of the honour of the marriage bed. The women are beautiful and agreeable, but frank, modest, and industrious. Marriages there are peaceful, fruitful, and irreproachable. The husband and wife seem but one person in two bodies; each of them shares in every domestic concern. The husband manages every thing without doors; the wife confines herself to household œconomy: she studies to solace her husband; she seems made on purpose to please him; thus she gains his confidence, and engages his affection more by her virtue than her beauty; and thus the true charm of their union continues unimpaired till death. The sobriety, the moderation, the purity of manners of these people, procure a long life, and freedom from diseases. Old men may be seen of a hundred, or a hundred  
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and twenty years, who are still hearty and vigorous."

"I have one question more to ask," said TELEMACHUS, "and that is, by what means they prevent wars with their neighbours." "Nature," said ADOAM, "hath separated them from other nations; on one side by the sea, on the other by high mountains towards the north: besides, the neighbouring nations respect them on account of their virtue. Often the neighbouring states, when unable to terminate amicably their differences, have chosen them for arbitrators, and as such have put them in possession of the controverted territories and cities. As this wise nation never does violence to their neighbours, their neighbours entertain no jealousy of them. They laugh, when told of kings, who cannot agree in settling their frontiers. "Are they afraid," say they, "the earth should become too scanty for its inhabitants? There will always be more land than can be cultivated. While lands remain unoccupied and uncultivated, we would not even defend those we possess, should our neighbours think proper to seize them." The people of Boetica are entirely free from pride, vanity, deceit, and desire of extending their territories; their neighbours therefore have nothing to apprehend from such a people, and nothing to hope from attacking them; therefore they never make attempts against them. They would forsake their country, or devote themselves to death, rather than become slaves. They are equally incapable of enslaving others, and of being themselves enslaved; the consequence is a profound peace between them and their neighbours."

ADOAM concluded with an account of the trade which the Phœnicians carried on with Boetica. "They were much surprised," said he, "when they saw, crossing the waves of the sea, strangers from a country so remote; and they gave us liberty to build a city in the isle of Gades. They treated us

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with

with great kindness, and gave us part of all their effects, without requiring any payment. Further, they generously offered us freely all the wool they had not occasion for, and actually sent us a very valuable present of it. They take pleasure in giving their superfluities to strangers. As for their mines, they yielded them to us without hesitation; for they were useless to them. They thought those men had no great pretensions to wisdom, who sought, with such infinite labour, in the bowels of the earth, what could neither render them happy, nor satisfy any real want. "Do not," said they to us, "dig so deep into the earth; be contented with ploughing it, and it will yield you true riches, by supplying you with food; the fruits it will produce exceed in value gold or silver, since gold and silver are sought only to procure food for the support of life."

"We have often offered to teach them navigation, and to carry their young men with us to Phœnicia; but they would never consent to their learning to live in our manner. "They would," said they, "thereby learn to want whatever is become necessary to you; they would resolve to procure them, and would forsake the path of virtue to acquire them by indirect methods. They would become like a man who had good legs, but who, by not using them, would accustom himself to be always carried about like a cripple." As for navigation, they admire the ingenuity and industry of the art; but think it an art of dangerous tendency. "If," say they, "those nations who practise it have, in their own country, the necessaries of life, what do they seek in other countries? What suffices the wants of nature, does it not suffice them? They deserve to perish who seek death amid storms and tempests, to glut the avarice of merchants, and to flatter the passions of other men."

TELEMACHUS listened to ADOAM with infinite  
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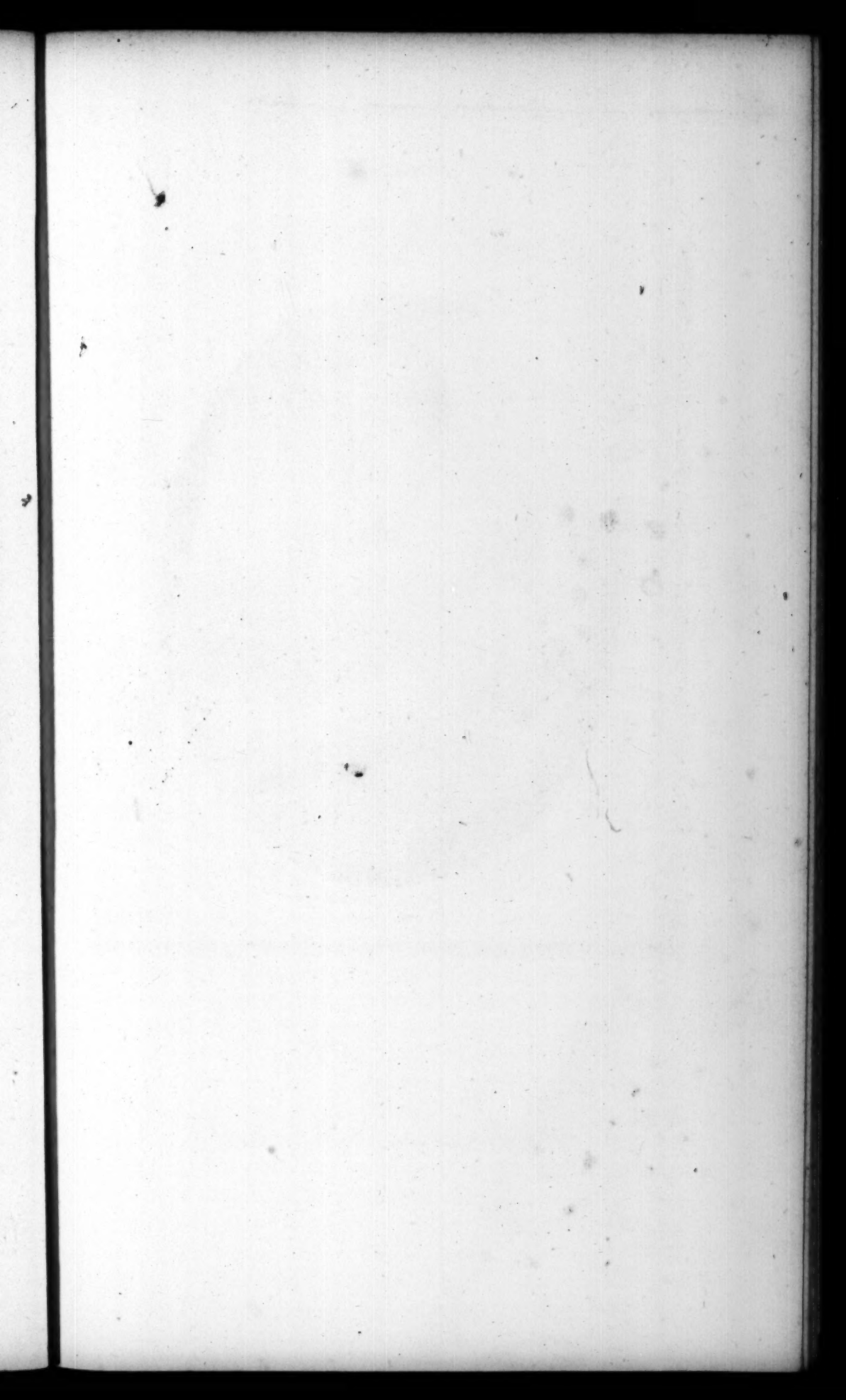


delight; glad to find there was yet a people on earth who, following upright nature, were at once so wise and so happy. "O how widely," said he, "do these manners differ from the conceited and ambitious manners of nations accounted the wisest! So greatly are we corrupted, we can hardly believe that a simplicity so natural is in actual existence. We regard descriptions of the manners of such a people as entertaining fables, and they may well regard ours as extravagant dreams."

## END OF THE EIGHTH BOOK.

## ARGUMENT OF THE NINTH BOOK.

**VENUS**, still breathing revenge against **TELEMACHUS**, applies to **JUPITER** to have him destroyed. But the fates not allowing of that, she goes and consults with **NEPTUNE**, how to prevent his reaching *Ithaca*, whither **ADOAM** was carrying him. In order to this they employ a deceitful divinity to mislead the pilot **ATHAMAS**; who, while he imagined he was arriving at *Ithaca*, entered the port of the *Salentines* on full sail. **IDOMENEUS**, the king of that people, receives **TELEMACHUS** in his new city, where he was busy in making preparations for a sacrifice to be offered to **JUPITER**, for success in a war against the *Mandurians*. The priest, upon consulting the entrails of the victim, promises **IDOMENEUS** great success; and tells him that he would be indebted for it to the two strangers who were just arrived.





*BOOK IX.*



*Athamas deceived.*

## THE NINTH BOOK.

**W**HILE TELEMACHUS and ADOAM were thus engaged in conversation, forgetting sleep, nor perceiving that the night was already half spent, a malicious and deceitful divinity carried them far from Ithaca, which their pilot ATHAMAS sought in vain. NEPTUNE, though he favoured the Phœnicians, yet was incensed at TELEMACHUS's escape in the tempest that had driven him on the rocks of CALYPSO's isle. VENUS was still further exasperated to see this young man triumph victoriously over CUPID and all his powers. Transported by her vexation, she quitted Paphos, Cythera, Idalium, and all the honours paid her in the isle of Cyprus. Unable longer to remain in those places where TELEMACHUS had contemned her dominion, she ascends toward bright Olympus, where the gods were assembled around the throne of JUPITER. From hence the heavenly bodies appear revolving under their feet. This globe of earth seems but a small clod of dirt; its immense seas like drops of water moistening the clod. The largest empires are but as spots of sand on its surface; the countless multitudes, the most numerous armies, as ants contending about a blade of grass growing on this clod of dirt. The immortals laugh at the most momentous affairs which agitate weak mortals, regarding them as children's play. What men call grandeur, glory, power, deep policy, to these supreme divinities seems misery and folly.

In this exalted region hath JUPITER fixed his immoveable throne; his eyes penetrate the abyss, and illuminate the very darkest corners of the heart;  
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his serene smiles diffuse joy and peace throughout the whole universe. On the contrary, when he shakes his awful locks, heaven and earth tremble. The gods themselves, dazzled with the glory that surrounds him, approach him not without awe and dread.

The celestial divinities were then assembled around him, when VENUS, adorned with every charm to which she gives birth, presented herself before his throne. Her flowing robe displayed far brighter colours than all the tints with which Iris bedecks herself amid the gloomy clouds, when she portends to affrighted mortals the cessation of tempests and the return of fair weather. It was bound by that famous girdle, the seat of the graces. Her tresses were tied behind in graceful negligence with a golden fillet. The gods were all struck with her beauty, as if they had never seen her before; their eyes were dazzled like those of mortals, when, after a long night, the rays of Phœbus suddenly flash upon them. They looked at one another quite amazed, yet their eyes perpetually returning toward VENUS. But they perceived her eyes were bathed in tears, and grief was evidently expressed on her countenance. In the mean time, she advanced toward the throne of JUPITER with soft pace, lightly stepping, as the rapid flight of a bird cleaving the immense space of air. He beheld her with kindness, smiled gently on her, and rising, embraced her. "My dear daughter," said he, "what occasions your uneasiness? I cannot behold your tears without emotion. Unbosom yourself to me without constraint. You well know my tenderness and indulgence." VENUS replied in soft accents, interrupted by deep sighs: "Father of gods and men! can you, who see all things, be ignorant of what causes my uneasiness? MINERVA, not satisfied with having razed to the foundations the superb city of Troy, which I defended, and with having revenged herself on PARIS, who preferred my



my beauty to hers, conducts, over every land and every sea, the son of ULYSSES, that cruel destroyer of Troy. TELEMACHUS is accompanied by MINERVA; which prevents her appearing here in her place among the other divinities. She brought the rash youth into the isle of Cyprus to affront me: there he slighted my power, and would not deign even to burn incense on my altars. He testified horror at the festivals celebrated to my honour, and shut his heart against all my pleasures. In vain did NEPTUNE, to punish him, at my request excite against him winds and waves: TELEMACHUS, cast by a dreadful tempest on the isle of CALYPSO, has triumphed over CUPID himself, whom I sent thither purposely to soften his heart. Neither the youth, nor charms, of CALYPSO and of her nymphs, nor the fiery darts of CUPID, have over-ruled the stratagems of MINERVA: she has snatched him from the island—thus am I baffled! a boy triumphs over me!”

JUPITER, to assuage her grief, replied: “It is true, my daughter, MINERVA defends the heart of that young Greek against all the darts of your son; and has such glory in reserve for him as no young man ever yet merited. I am sorry he despised your altars, but I cannot subject him to your power. I consent, from my love to you, that he continue far from his native country, exposed to hardships and dangers of every kind; but the destinies suffer him not to perish, nor his virtue to be overcome by those pleasures with which you allure mankind. Be comforted then, my daughter, be contented while your empire includes so many other heroes, and so many immortals.” In pronouncing these words, he bestowed on VENUS a smile, replete with majesty and grace; a gleam of light, equalling the most vivid lightning, darted from his eyes. He then embraced her tenderly, diffusing an ambrosial odour that perfumed Olympus. The goddess could not  
refrain

refrain her pleasure at this tenderness from the supreme of gods. In spite of her grief and her tears, joy visibly overspread her countenance : she lowered her veil to conceal her glowing cheeks, and her sensible embarrassment. The whole assembly of the gods applauded the sentiments of JUPITER, and VENUS went immediately in quest of NEPTUNE, to concert with him the means of taking vengeance on TELEMACHUS.

She repeated to NEPTUNE what JUPITER had said : " I knew," said he, " before, the unalterable decrees of the fates ; but, if we cannot plunge TELEMACHUS in the abyss of the sea, let us, however, omit nothing that may render him miserable, and retard his return to Ithaca. I cannot consent to destroy the Phœnician ship in which he is embarked ; I love the Phœnicians : they are my people, and, above all other nations, cultivate my empire. By their means the sea is become the bond of society, uniting all the nations of the earth. They honour me, by continual sacrifices on my altars ; they are just, sagacious, and active in commerce ; they diffuse every where convenience and plenty. No, goddess, I cannot suffer one of their ships to be wrecked ; but I will make the pilot lose his course, and steer wide of Ithaca, whither he is bound." VENUS, satisfied with this promise, laughed with malicious joy ; and in her flying chariot returned to the flowery lawns of Idalium, where the graces, sports, and smiles, expressed their exultation to see her again, dancing around her on the flowers which perfume that charming retreat.

NEPTUNE instantly dispatched a deceitful divinity, resembling a dream (except that dreams deceive only during sleep, whereas this divinity imposes on the senses of those who are awake). This evil-working god, surrounded by an infinite assemblage of winged lies fluttering about him, came and shed a subtle, fascinating liquor on the eyes of the pilot

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ATHAMAS, while he was attentively observing the lustre of the moon, the course of the stars, and the coast of Ithaca, whose craggy rocks he already descried at no great distance. That moment the eyes of the pilot ceased to behold with fidelity; he saw a false sky and a fictitious land; the stars seemed to have changed their courses, and to have returned back. Olympus seemed to move by new laws, and even the earth was changed. To amuse the pilot a false Ithaca continually presented itself, while he was departing farther and farther from the true. The nearer he advanced to this phantom of the Ithacian coast, the further it seemed to recede; continually flying before him, in a manner altogether beyond his conception. Sometimes he imagined he heard the noise usual in a port; and, according to orders he had received, was preparing to put secretly into a little island adjacent to the other, to conceal the return of TELEMACHUS from PENELOPE'S lovers, who were combined against him. Sometimes he feared the shelves which lie along that coast, and imagined he heard the waves horribly roaring as they broke against them. Then suddenly the land seemed yet remote, the mountains appeared by the distance but as little clouds, that sometimes darken the horizon while the sun is setting. Thus was ATHAMAS in great perplexity; and felt, in consequence of the deceitful deity's illusion, a kind of delirium perfectly new to him. He even was tempted to think himself not awake, but deluded while in a dream. In the mean time, NEPTUNE commanded the east wind to blow, to drive the ship to the coast of Hesperia. The wind obeyed with such violence, that the vessel soon reached the destined shore.

Now began Aurora to usher in the day, now the stars, which dread, and are jealous of the sun's rays, were about to conceal their dull fires in the ocean, when the pilot exclaimed: "At last I can no longer

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doubt : we are almost close up with Ithaca. **TELEMACHUS** rejoice, in an hour you will again see **PENELOPE**, and, perhaps, find **ULYSSES** returned, and seated again on his throne."

**TELEMACHUS**, who was fast in the arms of sleep, at this exclamation awoke, arose, embraced the pilot, laid hold of the helm, surveying, with scarce-open eyes, but with eager attention, the neighbouring coast. He sighed, at not perceiving the coast of his country. "Alas! where are we?" said he. "This is not my dear Ithaca. You are mistaken, **ATHAMAS**, and ill acquainted with this coast, which is far from our country." "No, no," said **ATHAMAS**; "I cannot be mistaken in recollecting the coasts of this island. Have I not often entered your port? I know it to the very smallest rock; even the coast of Tyre is scarce fresher in my memory. You know that mountain that projects towards us? Observe that tower-like rock. Do not you hear the waves breaking against these other rocks that overhang the sea, as threatening every moment to tumble into it? But do you not notice the temple of **MINERVA**, which cleaves the clouds? See there the fortress, and the palace of your father **ULYSSES**." "You mistake, **ATHAMAS**," replied **TELEMACHUS**; "on the contrary, I see a coast pretty high, but even; I see a city, but it is not Ithaca. O gods! is it thus you sport with wretched mortals?" While he pronounced these words, suddenly the eyes of **ATHAMAS** were restored; the charm broke; he saw the coast such as it really was, and discovered his error: "I own it, O **TELEMACHUS**," said he; "some hostile divinity had enchanted my eyes: I imagined I saw Ithaca, and had its image full and distinct before me; but this moment it vanished like a dream. I see another city, which is doubtless Salentum in Hesperia, founded by **IDOMENEUS**, who lately fled from Crete. I can discern the rising walls not yet finished; and I see the harbour not yet completely fortified."

While

While **ATHAMAS** was viewing the several edifices lately erected in this new city, and **TELEMACHUS** deploring his misfortune, the wind, that **NEPTUNE** had raised, carried them in full sail into a road, where they found shelter, very near the port.

**MENTOR**, well aware both of **NEPTUNE**'s rage, and of **VENUS**'s cruel artifice, had only smiled at the mistake of **ATHAMAS**. When in the road, he said to **TELEMACHUS**: "**JUPITER** proves you, but he wills not your destruction; on the contrary, he proves you to open your road to glory. Remember the labours of **Hercules**; never lose sight of those of your father. Whoever is incapable of suffering has no greatness of mind. You must, by resolution and patience, tire out the cruel fortune that delights to persecute you. I dread less, on your account, the most alarming overthrows from **NEPTUNE**, than I feared those flattering caresses of the goddess who detained you in her island. Why do we hesitate? Let us enter the port; we are arrived among Greeks. **IDOMENEUS** himself suffering the rigours of fortune, will pity the unfortunate." They immediately entered the harbour of Salentum, into which the Phœnician vessel was admitted without difficulty; the Phœnicians maintaining a friendly intercourse and trade with all the nations of the world.

**TELEMACHUS** beheld this rising city with admiration. As a young plant, nourished by the gentle dews of night, feeling in the morning the solar rays which embellish it, shoots up; opens its tender buds; expands its verdant leaves; spreads in its fragrant flowers a thousand charming colours, every moment to the eye exhibiting fresh lustre: so flourished the new-built city of **IDOMENEUS** on the margin of the sea. Every day, every hour increased its magnificence, and strangers from a distance on the sea beheld its new ornaments of architecture towering up to heaven. The whole coast echoed with the noise of the workmen, and the

found of hammers. The stones were suspended in the air by ropes and cranes. All the chiefs attended at day-break to animate and encourage the people to labour; and king IDOMENEUS every where giving orders himself, the works advanced with incredible rapidity. Scarcely was the Phœnician ship arrived, when TELEMACHUS and MENTOR were received by the Cretans with marks of sincerest friendship; they speedily informed IDOMENEUS of the arrival of the son of ULYSSES: "The son of ULYSSES!" cried he; "of ULYSSES, that dear friend, that wise hero, through whom we at last overthrew Troy! Bring him hither, that I may show him how much I loved his father."

TELEMACHUS was quickly introduced to him; when he told him his name, and demanded hospitality. IDOMENEUS, with a serene smiling countenance, replied: "Though I had not been told who you was, I believe I should have known you. This is ULYSSES himself; these are his piercing lively eyes, and their stedfast look; this is his air, at first, cold and reserved; but concealing infinite vivacity and elegance. I recollect that artful smile, that careless demeanour, that elocution so soft, so simple yet insinuating, which won assent ere caution had time to be on its guard. Yes, you are undoubtedly the son of ULYSSES, and you shall be mine also. O my son, my dear son! what accident brings you to these shores? Are you in quest of your father? Alas! I can give you no account of him. Fortune has persecuted both him and me. His unhappiness is—inability to regain his country; my misery was—finding mine full of the anger of the gods against me." While IDOMENEUS spoke thus, he eyed MENTOR attentively, as a man whose face he partly knew, though he could not recollect his name. TELEMACHUS, with tears in his eyes, replied: "Pardon my grief, O king, which I am not able to suppress even now, when I ought to manifest only  
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joy and gratitude for your goodness. By the concern you express for the loss of ULYSSES, you yourself teach me to feel the misfortune of not finding my father. I have been long seeking him from sea to sea. The offended gods do not permit me to see him again; nor to learn whether he hath been shipwrecked; nor to return to Ithaca, where PENELOPE languishes with desire of being delivered from her suitors. I thought to have found you in Crete; there I was informed of your cruel destiny, but never imagined I should touch on the coast of Hesperia, where you have founded a new kingdom. But fortune, that sports with mankind, and keeps me wandering in every country remote from Ithaca, hath cast me at last on your coast. Among all the evils she has done me, this is what I most willingly endure. If it separate me from my native country, at least it has made me known to the most generous of princes."

IDOMENEUS, hearing these words, tenderly embraced TELEMACHUS; and, leading him to his palace, enquired of him: "Who is that sage old man that accompanies you? Methinks I have often seen him before." "It is MENTOR," replied TELEMACHUS, "MENTOR, the friend of ULYSSES, to whom he committed my infancy. Who can express my obligations to him!"

IDOMENEUS immediately advancing toward MENTOR, held out his hand to him, saying: "We have seen one another before. Do not you remember the visit you made me in Crete; and the good advice you gave me? But I was then hurried away by the impetuosity of youth, and delight in frivolous pleasures. It was necessary misfortunes should teach me what I would not then believe. Would to heaven I had believed you, most venerable sage! But I observe with astonishment, that you are little altered in so many years! you have the same fresh complexion, the same vigour as then; your hair, indeed, has become somewhat whiter."

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“Great king,” replied MENTOR, “was I a flatterer, I would also tell you that you retained that glow of youth which animated your features before the siege of Troy; but I had rather risk offending you, than violate the truth: besides, I perceive by your judicious discourse, your dislike of flattery; and that one hazards nothing in speaking sincerely. You are much altered, and I should hardly have known you again. I well know the cause; for you have suffered greatly under your misfortunes; but you have greatly gained by misfortune, since it has taught you wisdom. We have very little reason to be concerned for wrinkles that appear on the forehead, while the heart is exercised, and invigorated in virtue. Besides, you must observe, kings wear faster than other men. In adversity, extraordinary anxiety of mind, and fatigue of body, bring on them early old age: in prosperity, the pleasures of effeminate life waste them much faster than all the toils of war. Nothing so much impairs health and the constitution as immoderate pleasure. Hence, kings in peace have pleasures, and in war fatigues, that hasten old age, before the natural date of its arrival. A life sober, moderate, simple, free from violent uneasiness and passion, regulated and active, maintains in the constitution of a wise man a youthful vigour, that without these precautions is ever ready to fly away on the wings of time.”

IDOMENEUS, charmed with MENTOR's discourse, would have heard him long, had he not been called away to assist at a sacrifice to JUPITER. MENTOR and TELEMACHUS followed him, surrounded by a great multitude of people, who surveyed these strangers with great eagerness and attention. “There is a great difference,” said the Salentines to one another, “between these men. The younger has something very sprightly and amiable; his person and countenance are adorned with all the graces of youth and beauty; but beauty neither languid nor  
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effeminate: even in the tender blossom of early youth, he appears vigorous, hardy, and robust. The other, though much older, has lost nothing of his strength: at first sight his mien seems less noble, and his look less engaging; but, on nearer view, his simplicity discovers marks of uncommon sagacity and virtue, mingled with a striking air of dignity. Doubtless, when the gods came down to earth to converse with mortals, they assumed similar forms of travellers and strangers."

Now they arrive at the temple of JUPITER, which IDOMENEUS, who was descended from that god, had adorned with great magnificence. It was encompassed with a double row of jasper columns, whose capitals were silver, and incrustured all over with marble, representing in bas reliefs JUPITER metamorphosed into a bull; the rape of Europa, and her passing through the waves to Crete. They seemed to respect JUPITER, though under a disguise. Besides, were represented, the birth and youth of MINOS; also that wise king in more advanced age, giving laws to his whole island, to render it ever flourishing. There TELEMACHUS also observed the principal events of the Trojan war, wherein IDOMENEUS had acquired the reputation of a great warrior. Among these representations of battles, he sought his father; and discovered him seizing the horses of Rhesus, whom Diomedes had just slain; then disputing with Ajax, the armour of Achilles, before all the Grecian chiefs assembled; and lastly, descending from the belly of the fatal horse, to shed torrents of Trojan blood.

TELEMACHUS knew him at once by these renowned exploits, of which he had often heard, and which MENTOR himself had recounted. Tears trickled down his cheeks, his colour changed, his countenance was troubled. IDOMENEUS perceived it, though TELEMACHUS turned away to conceal his emotion: "Be not ashamed," said he, "to let us see



see how much you are affected by the glory and the misfortunes of your father." Meanwhile the people flocked in crowds under those vast ambulatories, formed by the double row of columns surrounding the temple. There were two choirs of boys and girls, who sung hymns in praise of the god who wields the thunder. These young singers, distinguished by their elegance of figure, had flowing hair that overspread their shoulders: their heads were crowned with roses and perfumed; they were all clothed in white. IDOMENEUS sacrificed a hundred oxen to JUPITER, to render him propitious in a war he had undertaken against his neighbours. All around the blood of victims smoked, while it flowed into large goblets of gold and silver.

The ancient THEOPHANES, beloved of the gods, priest of the temple, during the sacrifice, covered his head with the skirt of his purple robe. Then he consulted the yet palpitating entrails of the victims. Finally, mounting the sacred tripod, he exclaimed: "O ye gods! who are then these two strangers, whom heaven hath sent hither? But for them, the war we undertake would prove fatal to us, and Salentum would become ruins before it was completely raised on its foundations. I see a young hero, whom wisdom leads by the hand; to say more is not permitted to mortal mouth." While he pronounced these words, his eyes sparkled, and his looks were bewildered; he seemed to see other objects than those before him; his countenance was inflamed; he was agitated and enrapt; his hair stood on end; his mouth foamed; his arms were elevated and motionless; his hoarse voice sounded more than human; he panted for breath, unable to restrain within him the divine spirit that possessed him. "O happy IDOMENEUS," cried he, "what do I see? What misfortunes escaped! what profound peace at home, but abroad what battles! what victories! O TELEMACHUS! thy deeds surpass those of thy father;

the proud enemy lies groaning in the dust beneath thy sword! gates of brass, ramparts inaccessible fall at thy feet! O great goddess, whom his father . . . . . O young man! thou shalt again behold at last . . . . .” Here his speech faltered into silence, while yet on his lips; and, spite of all his efforts, he stood entranced in silent astonishment.

The whole people was petrified with fear. IDOMENEUS, trembling, dared not desire the priest to proceed. TELEMACHUS himself, surprisèd, scarce comprehended what he had heard; scarce could he believe that he actually heard such important oracles. MENTOR was the only person whom the divine spirit had not amazed. “You hear,” said he to IDOMENEUS, “the will of the gods. Against whatever nation you engage in battle, you shall carry off victory; and the success of your arms you will owe to the young son of your friend. Be not jealous of him, only make advantage of what the gods bestow by his means.” IDOMENEUS, not yet recovered from his confusion, attempted speech in vain; his tongue continued motionless. TELEMACHUS, more ready, said to MENTOR: “So much glory promised affects me not; but what can these last words mean: Thou shalt again behold? Is it my father, or only Ithaca? Alas! why did he not finish? he leaves me in greater doubt than I was. O ULYSSES! O my father! is it yourself whom I shall see again? Shall this be verified? But I flatter myself. Cruel oracle! thou takest pleasure in sporting with an unhappy wretch; another word had made me completely happy.” “Respect what the gods disclose,” said MENTOR; “attempt not to discover what they conceal. Rash curiosity deserves to be confounded. In wisdom, replete with goodness, the gods hide from weak mortals their destinies in impenetrable darkness. It is useful to foresee what depends on ourselves in doing what is right; but no less useful to be ignorant of what depends not on our  
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solicitude,

solicitude, and how the gods dispose of us." These words made impression on TELEMACHUS, and he restrained himself, but not without reluctance. IDOMENEUS, now come to himself, broke out in praises to almighty JUPITER, who had sent him the young TELEMACHUS, and the sage MENTOR, to render him victorious over his enemies. After the sacrifice, he entertained these two strangers in a magnificent repast, and thus addressed them :

" I own that I was not sufficiently acquainted with the art of government when I returned from the siege of Troy to Crete. You know, my dear friends, the misfortunes that prevented my reigning in that great island ; for you have told me you were there since my departure. Yet were I happy if these most heavy strokes of fortune have contributed to instruct me, and teach me moderation. I crossed the seas, like a fugitive pursued by the vengeance of gods and men. All my past grandeur served but to render my fall more disgraceful and insupportable. I fled to refuge my household gods on this desert coast, where I found only uncultivated lands, over-run with briars and thorns, forests ancient as the earth itself, rocks almost inaccessible, the habitations of wild beasts. I was reduced to be glad of possessing with a few soldiers, and companions willing to follow my ill fortunes, this desert land, and to make this my country, hopeless of seeing again that happy isle, where the gods destined my birth and my kingdom. Alas ! said I to myself, what a change ! what a terrible example am I to kings ! I ought to be shewn to all who reign, to warn them by my example. They imagine they have nothing to fear, because of their elevation above the rest of mankind. Alas ! their very elevation occasions their having every thing to fear. I was dreaded by my enemies, and loved by my subjects. I ruled a powerful and warlike nation ; fame had wasted my name to the remotest countries. My dominion was a fertile and  
pleasant



pleasant island; a hundred cities paid me annually a tribute of their wealth; I was acknowledged by the people as the descendant of JUPITER, who was born in Crete. I was beloved too as grandson of the sage MINOS, whose laws rendered them so powerful and so happy. What was wanting to complete my happiness, but skill to enjoy it with moderation? My pride, and the flattery to which I listened, overturned my throne. Thus will all kings fall who abandon themselves to passion, and listen to the voice of adulation. In the day-time I endeavoured to display a cheerful countenance, elate with hope, to keep up the spirit of my followers. 'Let us,' said I, 'erect a new city, that may console us for all we have lost. A noble example for such an undertaking is set by surrounding nations. We see Tarentum rising at no great distance: PHALANTUS, with a colony of Lacedæmonians, has founded that new kingdom. A great city on the same coast, built by PHILOCTETES, he has named Petilia. Another colony again is called Metapontus. Shall we do less than all these strangers, wanderers like ourselves? Our lot has not been more calamitous than theirs.'

"While I endeavoured by these discourses to soothe the affliction of my companions, I concealed, deep in my heart, a mortal grief. It was consolation to me when day-light left me, and night enveloped me in her shades, that I might in freedom deplore my unhappy fate. Floods of bitter tears ran down my cheeks, and balmy sleep was unknown to my eyes. Yet the next day I resumed my labours with fresh ardour. Thus, MENTOR, you may see the cause of my appearing to you so far advanced in years."

When IDOMENEUS had concluded this account of his sufferings, he solicited the assistance of MENTOR and TELEMACHUS in the war in which he was engaged. "As soon," said he, "as the war is over,

I will send you back to Ithaca. Meantime, I will dispatch ships to all countries, even the most distant, to make enquiry about ULYSSES. I will find him out, and bring him home, into what part soever of the known world, either storms, or the wrath of any god, has cast him. Heaven grant he be still alive ! As for you, I will send you home in the best ships ever built in the isle of Crete, constructed of wood which actually grew on mount Ida, where JUPITER was born. Ships of that sacred wood cannot be lost in the waves ; it is revered and respected by winds and rocks. NEPTUNE, in his greatest rage, dare not rouse his billows to assault it. Rest assured, therefore, that you will happily and easily return to Ithaca ; and that no longer will the power of any hostile divinity keep you wandering over so many seas : the passage from hence is short and easy. Send away the Phœnician vessel that brought you hither, and think only of acquiring the glory of establishing IDOMENEUS in his new kingdom, and repairing his losses. Thus, and thus only, O son of ULYSSES, will you be accounted worthy of your father. Should the inexorable destinies have already dismissed him to the gloomy realms of PLUTO, yet Greece, delighted, will believe they see him revived in you."

Here TELEMACHUS, interrupting IDOMENEUS, " Let us," said he, " send away the Phœnician vessel. Why delay we taking arms immediately to attack your enemies ? They are now ours also. If we were victorious, when fighting in Sicily for ACESTES, a Trojan, and enemy of Greece, shall we not be still more ardent, and more favoured by the gods, when we fight for one of the Grecian heroes, who destroyed the unjust city of Priam ? The oracle we heard but just now leaves no room to doubt of it."

END OF THE NINTH BOOK.

## ARGUMENT TO THE TENTH BOOK.

**IDOMENEUS** informs **MENTOR** of the occasion of the war with the Mandurians. He tells him, that at his arrival, this people had ceded to him that part of the coast of Hesperia, where he had founded his city; and had themselves retired to the neighbouring mountains: that some of them having afterwards been ill used by a party of his men, had deputed to him two old men, with whom he had settled articles of peace; that after an infraction of the treaty had been committed by some of his people who were unacquainted with it, the Mandurians immediately prepared for war. While **IDOMENEUS** proceeded in his narrative, these Mandurians, who had been very expeditious in taking up arms, appeared all of a sudden before the gates of Salentum. **NESTOR**, **PHILOCTETES**, and **PHALANTUS**, who **IDOMENEUS** supposed would have observed a neutrality, were found to be in arms against him among the Mandurians. **MENTOR** goes from Salentum all alone, to propose to the enemy conditions of peace.



## THE TENTH BOOK.

**M**ENTOR, looking with a mild and pleasant countenance at TELEMACHUS, already full of noble ardour for the fight, addressed him thus : “ Son of ULYSSES, I am glad to find you animated with such a noble passion for glory ; but remember that by shewing himself the wisest and most moderate among them, your father acquired so much among the Greeks at the siege of Troy. ACHILLES, though invincible and invulnerable, though certain of carrying terror and death wherever he fought, yet was unable to reduce the city of Troy. He even perished under its walls, which triumphed over the conqueror of HECTOR. But ULYSSES, whose valour was guided by prudence, carried fire and sword into the very midst of Troy, and to him is owing the fall of those proud lofty towers, that during ten years defied the united forces of all Greece. As far as MINERVA surpasses MARS, so far does cool, deliberate valour surpass the courage of headlong, blind ferocity. Let us then begin by enquiring the circumstances of the war we are about to engage in. I decline no danger ; but methinks, O IDOMENEUS, you ought first to explain to us the justice of this war ; then against whom it is ; and lastly, on what forces your prospect of success is founded.”

IDOMENEUS replied : “ When we arrived on this coast, we found here a savage race, who, roaming through the forests, lived by hunting, and the fruits which the trees spontaneously produced. These people, called Mandurians, were terrified at sight of our ships and arms. They retired to the mountains ; but as our soldiers were desirous to view the

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BOOK X.



*Peace, or War, offered to Idomeneus.*



the country, and to hunt deer, they met these savage fugitives, whose chiefs accosted them thus: "We quitted, for you, the pleasant sea-coast; we have nothing left but almost inaccessible mountains: at least, it is reasonable you should leave us here in peace and freedom. We have found you wandering, dispersed, and weaker than ourselves: had we the inclination, we might cut you all to pieces, and prevent your companions from the knowledge of your misfortune. But we will not embue our hands in the blood of those who are men like ourselves. Go, remember you owe your lives to our sentiments of humanity. Forget not that from a people whom you call rude and savage you have received this lesson of moderation and generosity." Those of our men, who had been thus dismissed by these barbarians, returned to our camp, and related what had happened to them. Our soldiers were vexed and mortified, that Cretans should owe their lives to a parcel of fugitives, who appeared to them to resemble bears more than men. They went, therefore, to hunt, in greater numbers than before, and provided with all sorts of arms. In a short time they met and attacked the savages: the encounter was bloody; the arrows fell thick on both sides, as hail-stones in a field during a storm. At last the savages were obliged to retire to their craggy mountains, whither our men durst not venture.

"In a little time after, these people deputed to me two of their wisest old men to sue for peace. They brought me, as presents, the skins of wild beasts, and the fruits of the country. When they had delivered these presents, they addressed me thus: "O king, we hold, as thou seest, in one hand a sword, in the other an olive branch (and they actually had both in their hands). We offer you peace, or war, choose. We prefer peace, and from our regard to it were not ashamed to yield thee  
2 this

this pleasant coast, whose lands fertilized by the sun, produce so many delicious fruits. Peace is sweeter than all fruits; for peace we are retired to those lofty mountains, always covered with ice and snow, where never appear either the flowers of spring, or the rich fruits of autumn: we abhor that brutality, which, under the gaudy names of ambition and glory, madly ravages provinces, and sheds the blood of men, who are all brethren. If thou art ambitious of this false glory, we envy thee not, we pity thee, and pray the gods to preserve us from like madness. If the sciences, which the Greeks study so closely, and if the politeness on which they pique themselves, inspire them with such detestable injustice, we think ourselves happy in being destitute of such advantages. We will glory in remaining ever barbarians, but just, humane, faithful, disinterested; accustomed to be satisfied with little, and to despise that vain delicacy which occasions perpetual and enlarged wants. What we esteem are health, frugality, liberty, vigour of body and mind; the love of virtue, the fear of the gods, kindness toward our neighbours, attachment to our friends, fidelity to all the world, moderation in prosperity, fortitude in adversity, courage boldly to speak the truth always, and abhorrence of flattery. Such is the people we offer thee for neighbours and allies. If the offended gods so far blind thee, as to make thee reject peace, thou shalt learn, when too late, that the people who through moderation are lovers of peace, are the most formidable when at war."

"While these old men thus harangued me, I surveyed them with unwearied attention. Their beards were long, and uncombed; their hair shorter, but white; they had thick eye-brows, lively eyes, and a bold determined look; their speech was grave and authoritative, their manners simple and ingenuous. The furs, with which they were clad, were tied over their shoulders; exposing more brawny arms

arms and fuller musculage than those of our wrestlers. I answered these two envoys that I was desirous of peace. We agreed faithfully on several articles; and we called all the gods to witness. I gave presents to these men, and sent them home. But the gods, who had driven me from the dominion of my ancestors, were not yet weary of persecuting me. That very day, a party of our hunters, who could not be so soon apprised of the peace just concluded, met a large body of these barbarians, accompanying their two envoys on return from our camp, attacked them furiously, killed some, and drove the rest into the woods. Thus was war re-kindled: those barbarians believing they could not depend either on our promises or oaths. To augment their power against us, they have called to their assistance the Locrians, Apuljans, Lucanians, Brutians, the inhabitants of Crotona, of Neritus, and of Brundisium. The Lucanians come in chariots armed with scythes. Each among the Apulians is clad in the skin of some wild beast he has slain. They are armed with huge knotty clubs, pointed with iron: their stature is almost gigantic, and so robust are they in consequence of the laborious exercises to which they are accustomed, that the very sight of them is terrible. The Locrians, come originally from Greece, retain something of their origin, and are more civilized than the rest: but to the exact discipline of Grecian troops they have joined the vigour of barbarians, and the habit of supporting hardship; whereby they are invincible. They carry light bucklers made of osier wicker-work, covered with skins; and long swords. The Brutians in running are swift as stags or deer. They hardly seem to bend the tenderest grass they run over, and the print of their feet is scarce visible in the sand. They fall on their enemies like lightning, and disappear as suddenly. The people of Crotona are dexterous bowmen. An ordinary man among



the Greeks could not bend a bow commonly used by the Crotoniates; if they should ever apply themselves to our exercises, they would certainly carry off the prizes. Their arrows are dipped in the juice of certain noxious herbs, which, it is said, grow on the banks of Avernus, and contain a mortal poison. As for the inhabitants of Neritus, Messapium, and Brundisium, they partake only of strength of body and artless valour. At sight of their enemy, they yell excessive hideously. They are pretty expert slingers, darkening the air, when they engage, with showers of stones; but they fight without order. Such, MENTOR, is the information you desired. You now know the occasion of the war, and who are our enemies."

After this explanation, TELEMACHUS, impatient for the fight, was going directly to take arms; MENTOR stopped him, and thus addressed IDOMENEUS: "But whence is it that the Locrians also, a people of Grecian origin, join barbarians against Greeks? Whence is it that so many colonies flourish on this coast, without having the same wars to maintain as you? O IDOMENEUS! you say the gods are not yet weary of persecuting you: whereas, I say, they have not yet finished your instruction. The many misfortunes you have undergone have not yet taught you the necessary conduct to prevent war. What you yourself said of the good faith of these barbarians, plainly shews that you might have lived in peace with them: but pride and haughtiness occasion the most dangerous wars. You might have exchanged hostages; you might have easily sent some of your officers with their envoys to conduct them safely back to their country. Since the renewal of the war, you should have pacified them, by representing that they were attacked by those ignorant of the alliance so lately concluded. You should have offered them all the security they could desire, and subjected to heavy penalties those of your  
subjects

subjects who disregarded the treaty. But, pray what has happened since the war was renewed?" "I thought," replied IDOMENEUS, "we could not without meanness seek the barbarians, who instantly mustered every man able to carry arms, and implored the assistance of all the neighbouring states, in whom they excited hatred and jealousy of us. It seemed to me the surest course was immediately to seize certain passes in the mountains which were slightly guarded. We took them without difficulty, and by these have it in our power to ravage their country. I have fortified them with towers, from whence our garrisons can overpower with darts every enemy approaching from the mountains. We can invade their country at pleasure, and destroy their principal settlements. Hence, with forces far inferior, we can resist the innumerable multitude of enemies that surrounds us. And now it is become very difficult to bring about a peace between us: we cannot evacuate these forts, without exposing ourselves to their incursions; and they look upon them as citadels, built with a view to enslave them."

MENTOR made this reply to IDOMENEUS: "You are a wise king, and you desire to have the truth told you without disguise. You are not like those weak men who fear to see it; who, void of firmness to correct their errors, employ their authority merely to support the faults they have committed. Know, then, that these barbarians gave you an admirable lesson when they came to sue for peace. Did they ask it from weakness? Did they want courage, or resources? You see they do not, since they are so warlike, and supported by so many formidable neighbours. Why did not you imitate their moderation? But false shame, and false glory, have plunged you into this calamity. You was afraid of making your enemy insolent, but you was not afraid of making them too powerful, of uniting so many states against you, by haughty and unjust conduct. Of what use

are these forts you boast so much, but of laying all your neighbours under a necessity either of destroying you, or being themselves destroyed, to prevent approaching slavery? You erected these towers only for your security, yet by these towers have exposed yourself to the greatest danger. The best bulwarks to a state are justice, moderation, good faith, and the confidence of your neighbours, that you are incapable of encroaching on their territories. The strongest walls may be ruined by divers unforeseen accidents: fortune is capricious and inconstant in war; but the love and confidence of your neighbours, when they have experienced your moderation, secure your dominions from conquest, and almost from invasion. But were they attacked by an unjust neighbour, all the rest, interested in protecting them, immediately take arms for their defence. The support of so many states, conscious of their true interest in maintaining yours, would have rendered you much more powerful than these forts, which make your misfortunes irretrievable. Had you studied at first to avoid the jealousy of your neighbours, your new city would have flourished in a happy peace, and you would have been arbitrator among all the nations of Hesperia. But let us now confine ourselves to consider how the future may repair the past. You hinted that there were several Greek colonies on this coast. These would be inclined to assist you. They cannot have forgot either the great name of MINOS, the son of JUPITER, or your exploits at the siege of Troy, where you distinguished yourself so often among the Grecian chiefs in the common cause of Greece. Why do not you endeavour to engage these colonies in your behalf?"

"They have all," replied IDOMENEUS, "resolved to stand neuter; not that they were without some inclination to assist me; but the too striking splendour of this city, from its foundation,  
alarmed



alarmed them. These Greeks, as well as the other nations, were apprehensive we had designs on their liberty. They were persuaded that, after subjugating the savages of the mountains, we should extend our ambition farther. In short, all is against us. Even those who decline open war desire to see us humbled : jealousy has not left us a single ally."

"Strange extremity !" exclaimed MENTOR : "by desire of appearing too powerful, you ruin your power ; and while abroad you are the object of fear and hatred among your neighbours, you exhaust yourself at home in the efforts necessary to maintain such a war. O unhappy, doubly unhappy IDOMENEUS, whom such calamity hath but half instructed ! Was a second fall necessary to teach you to foresee the dangers that threaten the greatest kings ? Let me do my endeavour ; meanwhile, give me a particular account of these Grecian cities."

"The chief," replied IDOMENEUS, "is Tarentum ; founded three years ago by PHALANTUS, who assembled in Laconia a great number of young men, born of those women who, during the war of Troy, had forgot their absent husbands. When the husbands returned, their wives thought only of pacifying them, and disavowing their faults. Hence numbers of young men, born out of wedlock, disowned by father and mother, lived in boundless licentiousness. The laws, by their severity, checking these disorders, they united under PHALANTUS, a chief bold, intrepid, ambitious, and who, by his artifices, had gained their hearts : he came and settled with these young Laconians on this coast ; and Tarentum they have made a second Lacedæmon. Elsewhere, but in our neighbourhood, PHILOCTETES, who gained so much glory at the siege of Troy, by carrying thither the arrows of Hercules, has built the city of Petilia ; less powerful indeed, but more wisely governed than Tarentum. Finally, we have near us Metapontum, founded by the sage NESTOR, and his Pylians."

"What,"

"What," said MENTOR, "have you NESTOR in Hesperia, yet could not engage him in your interests? NESTOR, who saw you so often encounter the Trojans, and was your friend?" "I lost him," replied IDOMENEUS, "by the artifice of these people who are barbarians only in name. They had the address to persuade him that I wanted to tyrannize over all Hesperia." "We will undeceive him," replied MENTOR: "TELEMACHUS saw him at Pylos, before he came to found his colony, and before we had made any considerable voyage in quest of ULYSSES. He has not yet forgot that hero, nor the tokens of regard he bestowed on his son: but the difficulty will be to remove his jealousy. By the umbrages given your neighbours this war is enkindled; it can be quenched only by dissipating these vain umbrages. But I say once more, leave that to me."

At these words IDOMENEUS, embracing MENTOR, was greatly affected, and unable to speak. At last, however, he with difficulty pronounced these words: "O wise old man, sent by the gods to repair all my faults! I own I should have been offended with any other who had spoken to me with equal freedom; I own that you alone could have persuaded me to endeavour at peace; I had resolved to perish, or to vanquish all my enemies. But it is right to believe your sage counsels, rather than my unruly passions. O happy TELEMACHUS! you can never bewilder yourself as I have done, while you have such a guide! MENTOR, you shall command! you possess all the wisdom of the gods. Not MINERVA herself could have given more salutary advice. Go, promise, conclude, yield my all; IDOMENEUS will approve whatever you judge fit to be done."

While they thus conversed, suddenly were heard a confused noise of rattling chariots, neighing horses, and frightful shouts of men, intermingled with the warlike sound of trumpets filling the air. The cry was: "The enemy! they have fetched a great com-

compass, to avoid the guarded defiles : there they are, come to besiege Salentum !" The women and old men were struck with consternation : " Alas !" said they, " did we quit our dear country, the fertile Crete, and follow an unhappy king across so many seas, to found a city that will be laid in ashes like Troy !" From the lately built walls were seen, glittering in the sun throughout the plain, the helmets, cuirasses, and bucklers of the enemy : the eye was dazzled with them. The plain too was covered with bristling pikes, as the fields of Enna in Sicily are in summer with a rich crop prepared by Ceres to reward every toil of the husbandman. Already were noticed those chariots armed with scythes ; and the several nations engaged in the war were easily distinguished.

MENTOR, the better to view their disposition, ascended a high tower : IDOMENEUS and TELEMACHUS followed him close. Scarce had he reached the top, when he descried on one side PHILOCTETES, and on the other NESTOR, with his son PISISTRATUS. NESTOR was easily distinguished by his venerable old age. " What !" exclaimed MENTOR, " you thought then, O IDOMENEUS, that PHILOCTETES and NESTOR would be satisfied with not affording you assistance ! There they are in arms against you ; and, if I am not deceived, those other troops that march so very orderly and slowly are the Lacedæmonians, commanded by PHALANTUS : all are against you. There is not a neighbour on the coast whom you have not made your enemy, though without intention."

So saying, MENTOR descended hastily from the tower, and repaired to one of the city gates on that side where the enemy was advancing : he commanded the guards to open it ; and IDOMENEUS, struck with the majesty of his demeanour, durst not ask him what he intended. MENTOR made a sign with his hand, that nobody should presume to follow him ; and advanced toward the enemy, who were amazed  
to



to see a single man approach their army. At a distance, he shewed them an olive-branch in token of peace; and, when near enough to be heard, he desired that all the chiefs might be assembled. Immediately they did assemble, and he harangued them thus: "Ye generous men, assembled from various states, that flourish in the rich Hesperia, I know you are come hither only to maintain your common liberty. I applaud your zeal; but allow me to propose an easy method of preserving the liberty and the glory of every people present, without shedding human blood.

"NESTOR, sagacious NESTOR, whom I perceive in this assembly, you are not ignorant how fatal is war, even to those who undertake it with justice, and under the protection of the gods. War is the greatest calamity with which the gods afflict mankind. You never can forget what the Greeks suffered during ten years before ill-fated Troy. What divisions among the chiefs! what reverses of fortune! what slaughter of the Greeks by the hand of Hector! what disasters in all the principal cities, occasioned by the war, during the long absence of their kings! Of these, some in returning suffered shipwreck at the promontory of Caphareum, others were murdered in the arms of their consorts. O ye gods! in your wrath then you armed the Greeks for that brilliant expedition. O people of Hesperia! I pray the gods never to grant you so fatal a victory. Troy, it is true, is laid in ashes: but it were better for Greece that it still existed in all its glory, and that the effeminate Paris still enjoyed his infamous intrigues with Helen. You, PHILOCTETES, so long unhappy, and forsaken in the isle of Lemnos, do you not dread the return of similar calamities in a similar war? I know too, that the people of Laconia also felt the disasters occasioned by the long absence of the princes, officers, and soldiers, who went against Troy. O ye Greeks now settled in Hesperia, all of you are come  
hither

hither only by a train of those calamities consequent on the Trojan war."

After this speech, MENTOR advanced toward the Pylians; and NESTOR, who now recollected him, advanced also to salute him. "O MENTOR," said he, "I rejoice to see you again. Many years ago, I first saw you in Phocis; you were then but fifteen years old, yet, even then, I foresaw you would be the wise man you have since proved yourself. But what accident hath brought you to these parts? What are your expedients for ending this war? We were all desirous of peace; it was the near interest of us all to desire it: but IDOMENEUS has forced our attack; for we could no longer have been secure. He has violated every agreement made with his nearest neighbours. Peace with him would be no peace; he would use it but to dissolve our confederacy, which is our only security. He has shewn to every neighbour his ambitious design of reducing all to slavery, and has left us no expedient to defend our liberty but by endeavouring the overthrow of his new kingdom. By his insincerity we are reduced to seek his destruction, or to receive from him the yoke of slavery. Can you find any expedient whereby we may depend on him, and be certain of a lasting peace, all the different nations you see here will gladly lay down their arms, and joyfully acknowledge your superior wisdom."

MENTOR replied: "Sage NESTOR, you know that ULYSSES entrusted to me his son TELEMACHUS. The young man, impatient to know his father's fate, visited you at Pylos, and you received him with all the solicitude he could expect from his father's faithful friend; you even gave him your own son for his conductor. He afterwards made long voyages; he has seen Sicily, Egypt, Cyprus, and Crete. The winds, or rather the deities, have driven him, in his purposed return to Ithaca, upon this coast; where we are come very seasonably, to spare

you the horrors of a bloody war. It is no longer IDOMENEUS, it is the son of the wife ULYSSES, who, with myself, will be answerable for every thing agreed on."

While MENTOR thus discoursed with NESTOR amid the confederate troops, IDOMENEUS, TELEMACHUS, and all the Cretans in arms, watched him from the walls of Salentum. They were eager to discover how the proposals of MENTOR were received, and would gladly have heard the sagacious sentiments of these two old men. NESTOR had been always thought the most experienced and eloquent among the kings of Greece. It was he who, during the siege of Troy, tempered the foaming rage of Achilles, the pride of Agamemnon, the haughtiness of Ajax, and the impetuosity of Diomedes. Soft persuasion dropped like honey from his lips: his voice alone was heard by every hero: all was silence instantly as he opened his mouth; none beside him could appease the savage discord of the camp. He began to feel the infirmities of chilling old age: but his words were still replete with energy and sweetness. He related past events, that youth might profit by his experience; but he related them gracefully, though not succinctly.

This old man, admired by all Greece, seemed to have lost all his dignity, and elocution, when MENTOR appeared. His old age seemed faded and depressed, compared to that of MENTOR, in whom years seemed to have respected the strength and vigour of constitution. MENTOR's words, though grave and simple, possessed a vivacity and authority, which in those of NESTOR were declining. All he spoke was perspicuous, nervous, and concise. He never made repetitions; never introduced other circumstance than that necessary to the subject under discussion. If obliged to speak repeatedly on the same point, to inculcate or to persuade, he always employed new figures and apposite comparisons.

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He possessed a certain fund of sprightliness and good humour, when desirous of adapting himself to the minds of others, and of insinuating some important truth. These two venerable men were an interesting spectacle to all the different nations assembled. While all the allied enemies of Salentum crowded close on one another, for nearer view of their persons, and to hear their wise discourses, IDOMENEUS and his people strained every power of observation to discover the import of their gestures, and of every air of their countenances.

END OF THE TENTH BOOK.

## ARGUMENT OF THE ELEVENTH BOOK.

TELEMACHUS *seeing MENTOR in the midst of the allies, is desirous to know what passed between them. He therefore causes one of the gates of Salentum to be opened, and goes directly to MENTOR; and his presence contributes to induce the allies to accept of the terms of peace which that sage had offered on the part of IDOMENEUS. The kings all enter Salentum as friends, and IDOMENEUS ratifies all the articles that had been agreed on. Both sides give hostages, and a sacrifice is offered for both, between the city and the camp, as a confirmation of the treaty.*

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BOOK XI.



*Telemachus running to join Mentor and  
Nestor before Salentum.*

## THE ELEVENTH BOOK.

**M**EANWHILE TELEMACHUS becoming impatient, withdrew privately from the crowd around him, ran to the gate by which MENTOR had passed, and authoritatively commanded it to be opened. In a moment IDOMENEUS, who supposed him still standing by him, is surprised to see him speeding over the field, and already approaching NESTOR. NESTOR recognises, and hastens to receive him, though with a pace slow and heavy. TELEMACHUS, throwing his arms about his neck, holds him fast locked in his embrace, speechless. At last he exclaimed: "O my father (I fear not to call you so, my misfortune in not being able to find my real parent, and the goodness I have already experienced from you, give me a right to use that tender name): my father, my dear father, I see you once more! O could I thus behold ULYSSES! Could any thing comfort me for being deprived of him, it would be to find him in you."

At these words NESTOR could not refrain from tears; and he felt a secret joy at seeing tears also trickle with unspeakable grace down the cheeks of TELEMACHUS. The beauty, engaging mien, and noble confidence of this youth unknown, who fearless traversed so many troops of foes, astonished all the allies. "Is not this," said they, "the son of the old man who has been parleying with NESTOR? Without doubt; 'tis the same wisdom in the most opposite ages of life: only blossoming in one, in the other bearing plentifully the maturest fruits." MENTOR, who saw with pleasure how tenderly NESTOR received TELEMACHUS, took advantage of this favourable disposition. "Behold," said he, "the son

son of ULYSSES, so dear to all Greece, and so dear to yourself in particular, O venerable NESTOR ! Behold, I surrender him as an hostage, as the most valuable pledge we can offer for the good faith of IDOMENEUS. You may well believe, I would not wish the loss of the son after that of the father, that the unhappy PENELOPE should reproach MENTOR with having sacrificed her son to the ambition of the new king of Salentum. With this pledge, come of his own accord to offer himself, and sent by the gods who love peace, I proceed, O ye various nations here assembled, to offer proposals for establishing a lasting peace."

At the word peace was heard a confused noise running from rank to rank. All these different nations trembled indignation, thinking entirely lost all the time they were kept from fighting, and supposing the design of these conferences was only to abate their ardour, and rob them of their prey. The Mandurians, especially, were extremely incensed that IDOMENEUS should hope to deceive them again. They often endeavoured to interrupt MENTOR, fearing lest, by his sagacious discourses, he should detach their allies. They began to suspect all the Greeks in the assembly. MENTOR, who perceived it, resolved to augment speedily this suspicion, to introduce division among these various people. "I own," said he, "the Mandurians have reason to complain, and to demand some satisfaction for the wrongs they have suffered : but it does not justly follow that the Greeks, who plant colonies on this coast, should be hated or suspected by the ancient inhabitants of the country. On the contrary, the Greeks ought to be united among themselves, to secure good treatment from others. Only should they be moderate, and never attempt to usurp the territories of their neighbours. I know that IDOMENEUS had the misfortune to give you umbrage, but all your jealousies may be easily removed. TE-

LEMACHUS



TELEMACHUS and I offer ourselves as hostages, to answer for that prince's good faith ; we will remain with you till all the promises made in his behalf shall be faithfully performed. What provokes you, O ye Mandurians," cried he, " is, that the Cretan troops have seized by surprise the passes of your mountains, whereby they are able, in spite of you, as often as they please, to make irruptions into that country to which you retired, when you left to them the level lands adjacent to the sea-coast. The passes then, which the Cretans have fortified by high towers, and garrisoned, are the true causes of the war. Answer me, is there any other ?"

Then the chief of the Mandurians stepping forward, spoke to this effect : " What have we not done to avoid this war ? The gods are our witnesses that we never renounced peace, till peace was lost without resource through the restless ambition of the Cretans, and their rendering it impossible for us to confide in their oaths. Infatuated nation ! which has reduced us, spite of ourselves, to the shocking necessity of taking a desperate resolution against it ; unable to find security but in its destruction. While they hold these passes, we must always conclude they design to seize our country, and enslave us. Were it true that they really intended to live in peace with their neighbours, they would be satisfied with what we, of our own accord, relinquished to them, and would not labour to secure passages into a country, against whose liberty they had no ambitious design. O venerable sage, you know them not ; but by very great misfortune have we learnt to know them. Cease then, O stranger, beloved of heaven, to retard a just and necessary war, without which Hesperia can never hope for lasting peace. O ungrateful, cruel, and deceitful nation, whom the offended gods sent hither to disturb our peace, and to punish us for our offences ! But after you have punished us, O gods, you will also avenge us. You will not be less just against our enemies than against us."

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At these words the whole assembly appeared in commotion: Mars and Bellona seemed to stalk from rank to rank, rekindling in their breasts the flame of war that MENTOR endeavoured to extinguish. He thus resumed his discourse.

“Had I only promises to offer you, you might refuse to credit them; but I offer what is certain and present. If you are not satisfied in having TELE-MACHUS and me for hostages, I will procure you twelve of the most considerable and most valiant Cretans. But it is just that you also should give equal hostages; for, though IDOMENEUS sincerely desires peace, he desires it without fear, without meanness. He desires peace, as you say you did, from moderation and wisdom; not from love of effeminate life, nor from dastardly weakness, at the prospect of threatening dangers inseparable from war. He is prepared to conquer, or to die; but he prefers peace to the most glorious victory. He would be ashamed to fear being conquered; but he fears being unjust, and is not ashamed of willingness to correct his errors. Arms in hand, he offers peace, without pretending haughtily to impose conditions: for he values not peace by constraint. He desires a peace that may satisfy all parties, terminate all jealousy, appease all resentment, and exclude all animosity. In a word, IDOMENEUS is animated by such sentiments as I am sure you would wish him. The only difficulty is to persuade you of this, and such persuasion will not be difficult, if you will hear me coolly and dispassionately.

“Hear then, ye people famed for valour, and ye chiefs so wise and so united, hear what I offer you on the part of IDOMENEUS. It is not fit that he may enter when he pleases the country of his neighbours; also, it is not fit his neighbours should enter into his country. He consents that the fortified passes shall be garrisoned by neutral troops. You, NESTOR, and you, PHILOCTETES, are Greeks  
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by birth; yet you have on this occasion declared against IDOMENEUS. You cannot, therefore, be suspected of partiality to his concerns. What touches you is the general interest, peace, and liberty of Hesperia. Be yourselves the depositaries and guardians of those passes which occasion the war. You have equal interest in preventing the native inhabitants of Hesperia from destroying Salentum, a new Greek colony, like what you have planted, as in restraining IDOMENEUS from usurping the territories of his neighbours: hold the balance between him and them. Instead of carrying fire and sword among a people, whom you ought to love, yours be the glory of judges and peace-makers. You will say, these conditions were excellent, could you be assured IDOMENEUS would fulfil them with honour: I shall in that endeavour to satisfy you.

“The hostages I mentioned will be reciprocal security, till you are put in possession, by way of deposit, of all the passes. When the safety of all Hesperia, and even that of Salentum and IDOMENEUS, shall be at your mercy, will you be satisfied? Of whom can you afterward be jealous? Of yourselves? You cannot trust IDOMENEUS; yet so far is he from desiring to deceive you, that he is willing to entrust you:—Yes, he is willing to entrust you with the life, liberty, and repose of himself and his people! If you truly desire no more than a safe and advantageous peace; such a peace now offers, and precludes every pretence for rejecting it. But, I repeat, imagine not that fear reduces IDOMENEUS to make these offers. It is prudence, and justice, that engage him to take this course, without anxiety whether you impute to weakness what is the effect of virtue. At first, he was blameable; and he glories in acknowledging his misconduct by first making voluntary offers. It is weakness, it is vanity, it is gross ignorance of one’s own interest, to hope to be able to conceal one’s faults by persisting in them with

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pride and obstinacy. He who acknowledges his faults to his enemy, and offers to repair them, thereby demonstrates himself incapable of repeating them, and that his enemy has every thing to fear from a conduct so wise and steady, unless he agree to peace. Take care you give him no opportunity of charging you, in his turn, with being in the wrong. If you refuse peace and justice now offered to you, they will have their revenge. IDOMENEUS, who had cause to fear the offended gods were against him, will find them for him against you. TELEMACHUS and I will fight on the side of justice. I take all the gods, celestial and infernal, to witness the honourable proposals I have made."

As he pronounced these last words, MENTOR lifted up his arm, to shew the several nations the olive-branch in his hand as a signal of peace. The chiefs, who stood near him, were dazzled and amazed at the divine fire that sparkled in his eyes. He displayed a majesty and authority, superior to what appears in the greatest among mortals. The charm of his gentle and powerful words seized the heart: they resembled those incantations which, in the dead silence of night, instantly control the moon and the stars, appease the ruffled sea, silence the winds and waves, and suspend in their courses the most rapid rivers.

MENTOR, amid these furious nations, resembled Bacchus surrounded by tigers, which, forgetting their cruelty, by the irresistible power of his mild eloquence, licked his feet, and fawned on him in token of submission. At first, the whole army was hushed in profound silence. The chiefs looked at one another, neither able to resist his sentiments, nor conceive who he was; all the troops stood motionless, their eyes fixed on him. None dared to speak, lest he should have something further to say, and they should prevent his being heard: though they found no addition necessary, to his discourse,

yet they' could have wished he had continued speaking. All he had said sunk deep, as if engraved on every heart. In speaking, he gained their love and their assent; every one bent forward with eagerness to catch even the least word that fell from his mouth.

At last, after a pretty long silence, a low rumour was heard spreading itself gradually. Not now the confused harsh noise of people trembling with indignation; it was, on the contrary, a soft, gentle murmur. Serenity and satisfaction were visible in every countenance. The Mandurians, lately so enraged, felt their weapons drop from their hands; the fierce PHALANTUS, with his Lacedæmonians, were amazed to find their hearts so mollified. The other nations began to sigh after this happy peace, so recently proposed to them. PHILOCTETES, more sensible than others by experience of misfortunes, could not refrain from tears. NESTOR, transported by what MENTOR had said, could not utter a word; but embraced him tenderly. And all the multitude at once exclaimed: "O venerable sage! you disarm us—peace! peace!"

A moment after, NESTOR was going to speak; but the whole army, impatient, apprehensive he might start some difficulty, cried out again, Peace! peace! nor could they be silenced till all the commanders had joined in the cry, Peace! peace!

NESTOR, perceiving he was precluded from making a regular speech, said only, "You see, MENTOR, how powerful are the words of an upright man. When wisdom and virtue speak, they calm all the passions. Our just resentment changes into sincere desire of amity and peace; we accept it as you offer it." All the chiefs immediately held out their hands to signify their consent.

MENTOR hastening to the gate of Salentum, ordered it to be opened, and sent word to IDOMENEUS to come out directly without apprehension.

NESTOR, in the mean time, embracing TELEMACHUS: "Amiable son of the wisest among the Greeks," said he, "may you be as wise, and more happy than your sire: have you discovered nothing of his fate? The remembrance of your father, whom you greatly resemble, hath contributed to stifle our indignation." PHALANTUS, though fierce and hard-hearted, though he had never seen ULYSSES, could not help sympathizing with his misfortunes, and those of his son. And now they were pressing TELEMACHUS to relate his adventures, when MENTOR returned with IDOMENEUS, attended by all the Cretan youth.

At the sight of IDOMENEUS, the indignation of the allies kindled anew: but the words of MENTOR smothered the almost blazing flame. "Why delay we," said he, "concluding this solemn treaty, of which the gods will be witnesses and guarantees? Should any impious wretch ever dare to violate it, may they avenge it; may all the horrible evils of war, far from overwhelming innocent and faithful nations, fall on his head, perjured! execrable! ambitious! who shall trample on the sacred bands of this alliance. May he be detested by gods and men; may he never enjoy the fruit of his perfidy; may the infernal furies, under the most hideous figures, drive him to despair and distraction; may he fall dead unpitied, hopeless of sepulture! may his corpse be a prey to dogs and vultures; and may he in hell, in the profound abyss of Tartarus, ever suffer severer tortures than Tantalus, Ixion, and the daughters of Danaus. But rather may this peace be unshaken as the rock Atlas that supports the heavens; may all these nations revere it, and reap the fruits of it, from generation to generation; may the names of those who confirmed it be pronounced with esteem and veneration by our latest posterity; may this peace, founded on justice and good faith, be the model of all that shall henceforth be concluded among all nations



tions of the world; and may all states who resolve to become happy by restoring unanimity, propose for their imitation the people of Hesperia."

After this sanction, IDOMENEUS and the other kings swore to the peace, on the conditions settled: twelve hostages were reciprocally given. TELEMACHUS desired to be one of those given by IDOMENEUS: the allies, however, would not consent that MENTOR should be another; but insisted on his remaining with IDOMENEUS, to superintend his conduct and that of his counsellors, till the treaty should be completely executed. Between the city and the army were sacrificed an hundred heifers, and as many bulls, white as snow, whose horns were gilded and adorned with flowers. The frightful bellowings of the victims, as they fell under the sacred knife, were re-echoed from the neighbouring mountains: the reeking blood flowed on every side. Abundance of exquisite wine was poured in libations, and the aruspices consulted the yet palpitating entrails of the victims. The smoke of the incense burnt by the priests on the altar formed a thick cloud; and the sweet odour of it perfumed all around.

Now, the soldiers on both sides, no longer regarding one another as enemies, began mutually to relate their adventures, to refresh themselves after their toils, already foretasting the sweets of peace. Many, who had followed IDOMENEUS to the siege of Troy, recollected those belonging to NESTOR who had served in the same war. They tenderly embraced one another, and mutually recounted all that had happened to them, since their ruin of that proud city, the ornament of Asia. They laid down on the grass, crowned themselves with flowers, and drank together of wine brought from the city in large vessels, to celebrate so happy a day.

MENTOR suddenly spake thus: "O kings, O commanders, here assembled! henceforth you will be but one nation, under different names and governors,

vernors. Thus it is the just gods, lovers of men whom they formed, would have them united in one everlasting bond of perfect concord. All mankind is but one family dispersed over the face of the whole earth; all nations are brethren, and ought to love one another as such. Cursed! those impious wretches who seek cruel glory in the blood of their brethren, which is their own blood! War, it is true, is sometimes necessary: but it is the disgrace of human nature, that it should be unavoidable on certain occasions. O kings! say not—it is desirable for acquiring glory; true glory cannot exist independent of humanity. Whoever prefers his glory to sentiments of humanity, is a monster of pride, and no man: he will never attain beyond false glory; for true glory accompanies only moderation and goodness. His ridiculous vanity may be flattered; but when real sentiments are spoken in private, it will always be said, “He has by so much less merited glory, as he has coveted it with unjust avidity.” Men ought not to esteem him, seeing he has so little esteemed men, and was so prodigal of their blood through brutal vanity. Happy the king, who loves his people, and is beloved by them; who trusts his neighbours, and is trusted by them; who, far from making war on them, prevents wars among them; who makes the happiness of his subjects, in having him for king, the envy of all other nations. Take a resolution then, O you who govern the most powerful cities of Hesperia, to meet together from time to time; let there be a general assembly every three years, where all the kings here present may attend, to renew the alliance by a new oath, to confirm the promised friendship, and to deliberate on every common interest. While you continue united, you will enjoy at home, in this delightful country, glory, peace, and plenty; abroad you will be found invincible. Discord alone, who quitted hell to torment mankind, can disturb the happiness the gods prepare you.”

NESTOR

NESTOR replied: " You see, by the facility with which we make peace, how distant we are from desiring war through vain glory, or unjust desire to aggrandize ourselves at the expence of our neighbours. But what can be done, when we have for a neighbour a prince of violent passions, who knows no law but his own interest; and loses no opportunity of invading the dominions of other states? Do not imagine I speak of IDOMENEUS: no, I no longer think this of him. It is ADRASTUS, king of the Daunians, from whom we have every thing to apprehend. He despises the gods, and thinks all men born on earth are born but to promote his glory, by their slavery. He wishes not subjects, of whom to be the king and father; he will have slaves and worshippers: he causes divine honours to be paid him. Hitherto, blind fortune has favoured even his most unjust enterprises. We used great expedition to come and attack Salentum, that having got rid of the weakest of our enemies, who had but lately begun to settle on the coast, we might afterwards turn our arms against the other and more formidable. He has already taken several cities from our allies. The people of Crotona have lost two battles against him. He employs all sorts of expedients to gratify his ambition; force or fraud is indifferent, provided he can crush his enemies. He has amassed great wealth: his troops are well disciplined and brave; he has experienced officers; is well served, is himself ever vigilant over all who act under his orders. He punishes the least faults with severity, and liberally rewards those who render him service. His own valour animates and inspirits that of all his troops. He would be an accomplished prince, were his conduct regulated by justice and good faith: but he neither fears the gods, nor the reproaches of his own conscience. He utterly disregards reputation, looking on it as a vain phantom, that deters weak minds only. To possess great wealth, to be feared,



feared, and to trample all mankind, are the only advantages he considers as solid and substantial. His army will soon enter our territories; and if the union of so many nations does not enable us to resist him, we are deprived of every hope of liberty. It is the interest of IDOMENEUS, as well as ours, to oppose this neighbour, who would leave no liberty around him. Should we be subdued, Salentum would be threatened with the same calamity. Let us then hasten to prevent it." While NESTOR spoke to this effect, they were advancing towards the city, where IDOMENEUS had invited all the kings and the principal chiefs to pass the night.

END OF THE ELEVENTH BOOK.

## THE TWELFTH BOOK.

## ARGUMENT OF THE TWELFTH BOOK.

NESTOR, in the name of the allies, demands assistance of IDOMENEUS against their enemies the Daunians. MENTOR, who was desirous of establishing a good order and police in Salentum, and of engaging the people to apply themselves to agriculture, prevailed upon them to accept of TELEMACHUS at the head of an hundred noble Cretans. After his departure, MENTOR takes an exact survey of the city and port; informs himself of every particular; directs IDOMENEUS to make several regulations in regard to commerce and police, and to divide his people into seven classes, whom he distinguished by different dresses, according to their rank and birth; he prevails upon him to suppress luxury and useless arts, in order to employ those who practised them in agriculture, which is rendered an honourable occupation.

## THE TWELFTH BOOK.

**T**HE whole army of the allies had now pitched their tents, and the fields were covered with rich pavilions of every colour, in which the fatigued Hesperians awaited rest. When the kings with their retinue entered Salentum, they were amazed at the erection of so many magnificent edifices in so short a time, and that the embarrassment of so great a war had not prevented the sudden increase and embellishment of this infant city.

They admired the wisdom and vigilance of IDOMENEUS, the founder of such a stately kingdom; and all agreed that, now peace was concluded, should he join the allies against the Daunians, their strength would be considerably increased. They therefore proposed this junction to IDOMENEUS; he could not well reject so reasonable a proposal, and he promised a body of troops: but as MENTOR well knew every necessary to render a state flourishing, he was convinced IDOMENEUS could not be so powerful as he appeared; taking him therefore aside, he addressed him thus:

“ You see, our cares have not been useless to you. Salentum is secured from the calamities which threatened it. It now lies with you to raise the glory of it to heaven, and to equal the wisdom of your grandfather MINOS in good government of your subjects. I continue to speak to you freely, presuming you desire it, and that you detest flattery. While these kings were extolling your magnificence, I reflected within myself on the temerity of your conduct:”—At the word *Temerity*, IDOMENEUS changed colour: his look betrayed confusion, he reddened, and had well nigh interrupted MENTOR with marks of



BOOK XIII



*Telemachus parting from Mentor at Salentum.*



of resentment; when the sage in a modest and respectful tone, yet with hardy freedom proceeded. "I plainly perceive you are shocked at the word Temerity: any other than myself had been wrong to use it; for kings must be respected, and treated with delicacy, even when reprov'd: truth is apt enough of itself to offend them, without addition of harsh terms. But I thought you might permit me to speak with plainness, when to yourself disclosing your errors. My design was to accustom you to hear things called by their proper names; and to convince you, that when others offer advice touching your conduct, they will never venture to say all they think. If you would not be deceived, you must always suppose more than they express on disagreeable subjects. As for me, I might easily soften my expressions to your taste; but your advantage requires that a person disinterested and unimportant, should in private speak to you in direct terms. None other will ever dare so to speak; you will see truth but by halves, and even then under gay disguises."

At these words IDOMENEUS, recovered from his first emotion, seemed ashamed of his over delicacy: "You see," said he to MENTOR, "what it is to be used to flattery. I owe to you the security of my infant realm; there is no truth I will not esteem myself happy to hear from your mouth; but compassionate a king poisoned by flattery, and who, even in his misfortunes, never could find persons generous enough to tell him the truth. No, I never found one man who loved me well enough to hazard my displeasure by telling me the whole truth."

As he spoke these words, the tears started in his eyes, and he embraced MENTOR tenderly. Then the sage old man resumed his discourse. "It gives me pain to be obliged to say harsh things to you; but should I betray you by concealing the truth? Suppose yourself in my place: if you have been deceived hitherto, it was by your own pleasure; it was



because you stood in awe of too sincere advisers. Have you sought such as were truly disinterested, and likely to contradict you? Have you been careful to choose persons least forward to make their court, least selfish in their conduct, and the most ready to condemn your unreasonable prejudices and passions? When you found flatterers, did you banish them your presence? Did you distrust them? No, no; you did not act like those who love the truth, and deserve to know it. Let us see now whether you can courageously submit to truth, when it condemns your conduct. I said then, that deserves blame which has procured you such general applause. While you had so many enemies abroad, threatening your ill-settled kingdom, you thought of nothing within your infant city but of erecting magnificent edifices. This is what has cost you so many restless nights, as you have yourself acknowledged. You have exhausted your treasure, but never thought of multiplying your people, or of cultivating the fertile lands on this coast. Must not these two things be regarded, as the two essential foundations of your power; namely, great numbers of good subjects, and lands well cultivated for their subsistence? A long peace at first was necessary to favour population. Your whole attention should have been devoted to agriculture, and the enacting wise laws. A vain ambition has impelled you to the very brink of ruin. Extremely desirous of appearing great, you have risked the destruction of your real greatness. Lose no time in repairing your faults; suspend all your magnificent structures; renounce this pomp which would ruin your new city; suffer your people to enjoy peace; endeavour to introduce plenty among them, to facilitate marriages. Remember you are only king, as you have subjects to govern; and that your power ought to be measured, not by the extent of your territories, but by the number and attachment of the inhabitants. Occupy a country good, though  
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not very extensive ; fill it with great numbers of industrious well regulated people, and conciliate their affection. Then will you be more powerful, more happy, and acquire more glory, than all those conquerors that ravage so many kingdoms."

"How shall I behave then toward these kings?" said IDOMENEUS: "shall I confess my weakness to them? True it is, I have neglected agriculture, and even commerce, which were easily raised in this situation, and minded nothing but building a magnificent city. Must I then, my dear MENTOR, discover my imprudence, and expose myself in such an assembly of kings? If I must, I will without hesitation, whatever it cost me; for you have taught me that a true king made for his people, and owing every thing to them, should prefer their safety to his own reputation."

"Such a sentiment," replied MENTOR, "is worthy the father of his people; by this benevolence, not by the vain magnificence of your city, I recognize in you a truly royal heart. But the interest of the state requires that care be taken of your honour. Leave that to me: I will give these kings to understand that you have engaged to reinstate ULYSSES, if alive, or at least his son, on the throne of Ithaca; and to drive from thence all the lovers of PENELOPE. Such an expedition, they will easily see, requires numerous forces; and therefore, they will consent to accept, at first, a small reinforcement against the Daunians."

At these words IDOMENEUS looked like a man disencumbered of a heavy burden. "By concealing from my neighbours," said he to MENTOR, "our weakness, my dear friend, you will save, my honour, and the reputation of this infant settlement. But what probability can you allege that I design sending troops to set ULYSSES, or at least his son, on the throne of Ithaca, while TELEMACHUS himself is engaged to serve in the war against the Daunians?" "Let not

not that trouble you," replied MENTOR; "I shall say nothing untrue. The ships you send out to establish your commerce will touch at Epirus, and perform two services at the same time; one, by recalling to your coast the foreign traders whom too heavy duties deterred from Salentum; the other, by making enquiry about ULYSSES. If still living, he cannot be far from those seas that divide Greece from Italy; and it is confidently said he was lately seen among the Pheacians. Even were there no hopes of seeing him again, your ships will do signal service to his son: they will spread through Ithaca, and all the neighbouring states, the terror of the name of young TELEMACHUS, who was thought dead like his father. PENELOPE's lovers will be thunder-struck to hear that he is returning, supported by a powerful ally; the Ithacians will be deterred from revolt; and PENELOPE, being comforted, will persist in refusing a second husband. Thus will you serve TELEMACHUS, while he supplies your place among the allies of this side of Italy acting against the Daunians." IDOMENEUS exclaimed: "Happy the king supported by wise counsellors! a wise and faithful friend is more serviceable to a king than victorious armies. But doubly happy the sovereign, sensible of his happiness, and who knows his advantage in making good use of wise counsels! for confidence is often withheld from wise and virtuous men whose integrity is feared, while we lend a willing ear to flatterers, of whose treachery we have no fear. I myself have fallen in that snare; and will relate to you all the misfortunes brought on me by a false friend, who flattered my passions in hopes that I would flatter his in return."

MENTOR found no difficulty in persuading the allied kings that IDOMENEUS had charged himself with the affairs of TELEMACHUS, while the youth himself should serve in their army. They were satisfied to have among them the young son of  
ULYSSES



ULYSSES with a hundred young Cretans, whom IDOMENEUS gave him as companions in the war : they were the flower of the young nobles, whom he had brought from Crete. They took the field by MENTOR's advice. "Care," said he, "must be taken of population in time of peace ; but, lest the whole nation should sink in softness and ignorance of war, the young nobility should be sent to foreign wars. These will be sufficient to maintain in the whole nation an emulation for glory, in the love of arms, in a contempt of hardships and of death itself ; and also experience in military skill."

The confederate kings left Salentum, satisfied with IDOMENEUS, and charmed with the wisdom of MENTOR. It gave them great joy that TELEMACHUS accompanied them : but he himself was greatly affected at parting with his friend. While the allied kings were taking leave of IDOMENEUS, and protesting that they would ever maintain peace with him, TELEMACHUS shed a flood of tears in the bosom of MENTOR, who held him clasped in his arms. "I am insensible," said TELEMACHUS, "to the joy of going to acquire glory : I am affected only by the grief of our separation. Methinks I see again that unfortunate period, when the Egyptians tore me from your arms, and carried me far away, leaving me no hope of seeing you again." MENTOR comforted him with the most soothing reply. "This is," said he, "a very different separation. This is voluntary ; this will be short : you go in quest of victory. I could wish, my son, your love for me were less tender, and more manly ; accustom yourself to my absence ; you will not have me always. Wisdom and virtue, not MENTOR, must prompt you to your duty." So saying, the goddess concealed under the figure of MENTOR covered TELEMACHUS with her ægis, inspiring him with the spirit of wisdom and foresight, intrepid valour and calm moderation ; virtues seldom found united. "Go," said MENTOR,

MENTOR, "amid the greatest dangers, whenever your going shall be requisite. A prince disgraces himself more by shunning danger in time of action, than by never appearing in the field. The courage of him who commands others must never be doubtful. If it nearly concerns a people to preserve their king or commander, it still more nearly concerns them that no doubts be entertained in regard to his valour. Remember that the commander ought to be a pattern to the rest, and animate the whole army by his example. Fear not, therefore, O TELEMACHUS, any danger; rather perish than suffer your courage to be suspected. Those sycophants who most earnestly dissuade you from exposing yourself to danger on necessary occasions, will be the first to affirm in private that you wanted courage, if they find you easily prevented on such occasions. But court not danger unnecessarily. Valour can be no farther a virtue than as regulated by prudence: it is otherwise a mad contempt of life, and brutal fury. Extravagant valour is unsteady. He who is not master of himself in danger, is rather fool-hardy than brave: to set him above fear, he must first be beside himself; because he cannot surmount his terror by the natural effort of his heart. Thus situated, if he does not fly, he is at least disordered; he loses that tranquil liberty of mind which is necessary to give proper orders, to take advantage of events, to vanquish the enemy, and to serve his country. If he has all the ardour of a soldier, he wants the discernment of a commander. Nay, he has not even the real courage of a common soldier; for the soldier ought to preserve in battle a presence of mind and a recollection necessary to obedience. He who rashly exposes himself trespasses on the order and discipline of the troops, sets an example of temerity, and often exposes the whole army to great disasters. Those who prefer their vain ambition to the safety of the common cause, deserve chastisement, not recompence.

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compence. Beware then, my dear son, of too impatient pursuit of glory. The surest way to find it is to wait calmly a favourable opportunity. Virtue always commands respect in proportion to her simplicity, modesty, and contempt of ostentation. In proportion as the necessity of encountering danger becomes urgent, the resources of courage and of foresight ought to continue increasing. Remember, besides, to avoid exciting envy; and on your side never be jealous at the success of others. Praise all that is praiseworthy; but praise with judgment, applauding with pleasure; conceal failings; and remember them with regret. Decide not in the presence of those ancient captains who possess that experience you cannot have; hear them with deference: consult them, request the ablest to instruct you; nor blush to ascribe to their instructions whatever you do excellently. Lastly, never listen to tales that might excite your jealousy, or distrust of the other chiefs. converse with them openly and ingenuously. Should you suppose you had reason to complain of their behaviour, open your heart to them; explain to them your reasons. If they are capable of discerning the nobleness of such conduct, it will charm them; and you will obtain all the satisfaction you can expect. If, on the contrary, they are not reasonable enough to admit your sentiments, you will learn from personal observation what you may expect from their injustice; take your measures for avoiding further dispute till the war is concluded. Thus you will have nothing to reproach yourself with. But above all, beware of entrusting certain flatterers, who sow division, with what grounds of complaint you may imagine you have against the chiefs of the army. As for myself, I shall remain here to assist IDOMENEUS in his present necessary labours for the good of his people, and in completely repairing those faults which flatterers and weak counsellors have induced him to commit in founding his new kingdom."



Here **TELEMACHUS** could not help expressing to **MENTOR** some surprise at, and even some contempt for, the conduct of **IDOMENEUS**. But **MENTOR** immediately checked him: "Are you surprised," said he with a severity of tone, "that men of the greatest worth are still but men, and discover some remaining human foibles amid the innumerable snares and perplexities inseparable from royalty? **IDOMENEUS**, it is true, has been brought up in ideas of pride and pageantry. But what philosopher, had he been in his place, could have defended himself against flattery? It must be owned that he suffered himself to be too much influenced by those who had his confidence: but the wisest kings are often deceived, whatever precautions they take against deception. A king cannot do every thing himself; he must have ministers to assist him, whom he must also sometimes trust. Besides, a king cannot know those about him so well as private men; they always wear a mask before him, and exhaust every kind of artifice for his deception. Alas! my dear **TELEMACHUS**, you will but too much experience this. We find not in men either the virtues or the talents that are sought. In vain are endeavours to study and investigate them; we are daily mistaken. Nay, even the better sort of men are hardly ever made completely equal to what the necessities of the public require. They have their obstinacies, their jarring interests, and their jealousies. They are rarely either convinced or corrected.

"The more numerous is a people to be governed, the more ministers are necessary, to perform by them what a prince cannot execute in person: and the more necessary are ministers vested with delegated power, the greater is the danger of being deceived in the choice. He who to-day without remorse censures kings, would, if king to-morrow, behave worse, and commit the same faults, with others infinitely greater. A private station, accompanied with a little intelligent eloquence, hides every  
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natural defect, sets off shining talents, and makes a man appear worthy of the highest employments, from which he is distant. But authority puts every talent to severe trial, and exposes capital defects. Grandeur is like certain glasses that magnify every object. In high stations, where trifles have often great effects, and where slight faults often produce most fatal consequences, every defect appears enlarged. All the world is engaged in observing a single man, every moment, and judging him with the utmost severity. His judges are altogether unacquainted with his situation; they know nothing of its difficulties. They will have him more than man, such perfection do they exact from him. A king, however wise and good, is still a man: his understanding and his virtue are limited; he has passions, humours, habits, of which he is not always director. He is surrounded by artful, mercenary men; he finds not that assistance he desires. Every day he commits some error, either by his own passions, or those of his ministers. Scarce has he repaired one fault, when he falls into another. Such is the condition of kings, the most enlightened, and the most virtuous. The longest and best reigns are too short, and too imperfect, to repair in the end what without design was injured in the beginning. Royalty brings with it all these misfortunes; human imbecility sinks under so heavy a burden: kings should be pitied and pardoned. Are they not to be pitied in having such numbers to govern, whose wants are infinite, and who give so much uneasiness to those who would govern them well? And, to speak freely, men are much to be pitied, in being obliged to be governed by kings who are men like themselves; for, to reform mankind would require deities. But kings are certainly no less to be pitied, being but men weak and imperfect, in having to govern such innumerable multitudes, corrupt and deceitful."

TELEMACHUS replied with vivacity: "IDOME-

NEUS by his misconduct lost the kingdom of his ancestors in Crete; and would have lost a second in that of Salentum also, but for your counsel."

"I own," said MENTOR, "he has committed great errors; but select in Greece, or in any other the most civilized country, a king who has not committed some altogether inexcusable. The greatest men have in their constitution, and in their mental character, defects that mislead them; and the most praise-worthy are those who have fortitude to acknowledge and repair their errors. Do you imagine that ULYSSES, the great ULYSSES, your father, though a model for all the Grecian princes, has no foibles, no defects? Had not MINERVA guided him step by step, how often would he have sunk under dangers and difficulties where fortune wantonly cast him! How often has MINERVA restrained and reclaimed him, to lead him constantly to glory by the path of virtue! Do not expect to find him altogether perfect, when you shall see him reigning with so much glory in Ithaca; imperfections you will certainly find in him. But Greece, Asia, and all the isles of the sea, thought him worthy admiration, notwithstanding these defects. A thousand great qualities obliterated them. It will be your happiness to have an opportunity also of admiring him, and forming yourself by so perfect a model.

"Learn, O TELEMACHUS, not to expect from the greatest men more than is competent to human capacity. Unexperienced youth indulges presumptuous censure, that disgusts it against all it should propose as patterns, and renders incurable its indocility. You ought not only to love, respect, and imitate your father, though he be not perfect, but you ought even to have a high esteem for IDOMENEUS, notwithstanding all I blame in him. He is naturally sincere, upright, just, generous, and beneficent; of consummate bravery; detesting fraud when he knows it, and follows freely the true bias  
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of his own heart. All his exterior qualifications are great, and suited to his station. His candour in owning his faults, his good nature, his patience in taking the harshest things I said to him in good part, his magnanimity in acknowledging, and publicly repairing his errors, thereby raising himself above all censure, discover true greatness of mind. Good fortune, or good counsel, may secure a man of very ordinary capacity from certain faults; but only extraordinary virtue can engage a king, so long seduced by flattery, to repair his errors. Thus to rise, is more glorious than never to have fallen. The faults of IDOMENEUS are such as occur to almost all kings; but scarce any king has done by way of reparation what he has lately done. As for me, I could not but incessantly admire him at the very moment when he allowed me to contradict him. Admire him also, O TELEMACHUS! less for his reputation than your own benefit, I give you this advice."

MENTOR, by these reflections, made TELEMACHUS sensible of the danger of being unjust, in giving way to severe strictures on the conduct of others, especially of those encumbered with the difficulties and perplexities of administration. Afterwards, "It is now time," said he, "to part; adieu. I shall await your return, my dear TELEMACHUS! Remember, that those who fear the gods have nothing to fear from men. You will find yourself exposed to the greatest dangers; but know that MINERVA will never forsake you."

At these words, TELEMACHUS almost perceived the presence of the goddess, and would have discovered it was she who thus spake to inspire him with confidence, had she not recalled the idea of MENTOR, by saying: "Forget not, my son, the pains I took when you was a child, to make you wise and valiant as your father. Do nothing unworthy his great example, and those maxims of virtue with which I have endeavoured to inspire you."

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The sun was already up, and gilded the tops of the mountains, when the kings quitted Salentum to join their troops, which were encamped around the city. They forthwith began their march under their respective commanders. All around were seen bristling pikes of steel; glittering shields dazzling the eye; clouds of dust ascending to the skies. IDOMENEUS and MENTOR having accompanied the confederate kings to some distance from the city, at last took their leave, after the warmest professions of friendship on both sides: the allies no longer doubted but peace would be lasting, now they knew the integrity of IDOMENEUS, who had been represented to them very different from what he really was; because a judgment had been formed of his character, not from his own natural sentiments, but from the bad, unjust, and flattering counsels to which he had listened.

After the army was departed, IDOMENEUS carried MENTOR into all quarters of the city. "Let us see," said MENTOR, "the number of your people, both in town and country; let us take an exact account of them. Let us enquire too what number of husbandmen are among them; and how much corn, wine, oil, and other fruits your lands produce, one year with another. Thus shall we be able to determine, whether the lands furnish sufficient to maintain all the inhabitants, and whether there is any overplus, wherewith to carry on a beneficial commerce with foreign countries. We must also see what number of ships and sailors you have: from thence we shall judge of your power." He visited the port, and went on board every ship; enquired to what country each vessel was bound; of what commodities the cargo consisted, and what were taken in exchange: what was the expence of the voyage; what sums the merchants lent to one another; what partnerships they had formed, to know if they were equitable and duly executed; finally, he enquired the

the risks of shipwreck, and other mischances of commerce, to prevent the ruin of merchants, who, from avidity of gain, often undertake what they are not able to perform.

He wished that bankruptcies should be severely punished; because those exempt from fraud rarely are from rashness. At the same time he made regulations, by which they might be easily prevented, appointing magistrates to whom the merchants should give an account of their effects, their gains, their expences, and undertakings. They were never allowed to risk the property of others, or more than half their own. But what could not be executed by a single merchant was conducted by companies; and the rules of these companies were rendered inviolable by the rigorous penalties inflicted on those who departed from them. Further, the liberty of commerce was preserved entire. Far from cramping it by imposts, a premium was offered to all merchants who should open a new trade to Salentum from any other nation.

In consequence, numbers of people quickly hastened from all parts to settle at Salentum. The trade of that city might be compared to the ebbing and flowing of the sea; riches entered like wave upon wave; all coming in and going out freely: every thing imported was useful; every thing exported left behind it other riches by which it was replaced. Strict justice presided in the port over the several nations. Freedom, probity, and fair dealing, seemed from the top of its lofty towers to invite merchants from the most distant lands; each of these merchants, whether from the extremity of the East, where the sun daily rises from the bosom of the deep, or from that vast ocean, where, after a tedious course, he quenches his fires at eve, lived in as much peace and security at Salentum as in his own country.

As to the interior part of the city, MENTOR visited all the magazines, the shops of the artificers, and the public



public squares. All foreign merchandize that might introduce luxury and effeminacy was prohibited. He regulated the dress, the diet, the size, furniture, and ornaments of the houses, for every rank; all of gold and silver were forbidden. "I know but one way," said he to IDOMENEUS, "to render your people frugal in expences; that is, by setting the example yourself. It is necessary that you maintain a certain exterior grandeur; but your guards, and the principal officers about you, will sufficiently indicate your authority. Be satisfied with apparel of fine wool, dyed purple; let those principal persons of the state next yourself wear the same kind of wool, differing from yours only by colour, and a slight embroidery of gold running along the border of your robe. Different colours may distinguish different ranks of people, without requiring gold, silver, or precious stones.

"Let rank be regulated by birth. Assign the first place to persons of the most ancient and illustrious nobility. Those enjoying the merit and authority of employments, will be sufficiently satisfied to follow the great and ancient families who have been in so long possession of the highest honours. Those of less noble birth will readily yield to them, provided you do not teach them to forget themselves by too great and sudden elevation; but bestow praises on the moderation of those who are modest in prosperity. The distinction least exposed to envy, is that which flows from ancestry and birth. Virtue and public spirit in serving the state will be sufficiently excited by crowns and statues bestowed on noble actions: and ordain, that this be a commencement of nobility to the children of those who perform them. Those of highest rank next yourself may wear white with a gold fringe at the bottom, a gold ring on the finger, and a gold medal hanging from the neck, impressed with your portrait. Let those of the second rank be clothed in blue, with silver fringe, a ring, but no medal.

medal. The third class shall wear green, with a medal, but neither fringe nor ring; the fourth deep yellow; the fifth pale red, or rose colour; the sixth grey violet; the seventh, constituting the lowest class, a mixture, white and yellow. Such be the dresses for seven different ranks of freemen. Slaves shall be clad in russet. Thus will each individual be distinguished according to his degree without expence; and all arts subservient to pomp and luxury be banished from Salentum. The artificers before employed in these pernicious arts, will apply either to those necessary, which are but few, to commerce, or to agriculture. No change must be admitted either in the nature of the cloth, or the form of apparel; for it ill becomes men designed for a life serious and noble, to amuse themselves with inventing affected bedeckings; or to permit their wives, in whom such amusements were less shameful, to fall in to this excess."

As a skilful gardener lops off the useles branches of fruit-trees, so MENTOR endeavoured to retrench that luxury which corrupts the morals. He reduced every thing to a noble simplicity and frugality. He even regulated the diet of the citizens and slaves. "What a shame," said he, "that men of rank should place their greatness in luxurious dainties, by which they enervate their minds, and quickly ruin the health of their bodies! whereas they ought to place their happiness in moderation, in power to benefit others, and in the reputation such beneficial actions deserve. Temperance renders the simplest diet the most agreeable, and bestows, together with the most vigorous health, the purest and most permanent pleasures. Restrict therefore your diet to food of the best sorts, but dressed plain. To excite appetite beyond its real limits, is, in effect, to poison mankind.

IDOMENEUS immediately conceived his error in suffering the inhabitants of his new city to sink into effeminacy and corruption of manners, by violating

the laws of MINOS respecting sobriety : but the sage MENTOR convinced him, that these laws, though revived, were useless, unless enforced by royal example, which alone could impress them with authority. IDOMENEUS, therefore, immediately regulated his table, admitting only excellent bread ; wine of the country, agreeable and strong, but in moderation ; with simple plain dishes, such as he ate at the siege of Troy with the other Greeks. None dared complain of a regulation to which the king submitted ; and each corrected that profusion and delicacy in which they were beginning to indulge at entertainments.

MENTOR also suppressed that soft and effeminate music which corrupts the youth. Nor was he less severe in condemning that bacchanalian music which intoxicates almost as much as wine, and is productive of impudence and violent passions. He restricted music to festivals in temples, to the praises of the gods, and of heroes who have set examples of extraordinary virtue. Neither would he permit, except in temples, the great ornaments of architecture ; such as columns, pediments, and porticos : he composed a species of architecture beautiful and simple, by which an inconsiderable space of ground afforded a cheerful and convenient house for a numerous family ; having the advantage of an healthy aspect, and apartments independent of one another ; that order and neatness might be easily preserved, and the whole maintained at small expence. He ordained that houses of any consequence should have a saloon and a little colonnade, with small chambers for all free persons ; but he forbade, under severe penalties, the superfluous multitude and magnificence of apartments. These different plans of houses, proportioned to the size of families, served to embellish, at a small expence, one part of the city, and preserve it regular ; whereas the other part, already finished according to the caprice and ostentation



tation of individuals, was, in spite of its magnificence, less agreeably disposed, and less commodious. This new city was built in very little time; because the neighbouring coast of Greece furnished excellent architects; and a great number of masons were brought from Epirus and several other countries, on condition that, after having finished their work, they should settle in the neighbourhood of Salentum, have lands assigned them for cultivation, and conduce to the population of the country.

Painting and sculpture seemed to MENTOR arts which ought not to be entirely excluded; but he resolved that few professors of them should be allowed in Salentum. He founded a school, where presided excellent masters to superintend the young pupils. "Nothing weak or mean," said he, "must be admitted in those arts that are not absolutely necessary. Consequently, only young persons of promising genius, and likely to excel, should be permitted to study them. Others, born for arts less noble, may be very usefully employed in the ordinary occupations of the state. Sculptors and painters should only be employed to preserve the memory of great men and great actions. Public buildings, or sepulchral monuments, should preserve representations of all exploits which, with extraordinary virtue, have been performed for the public service." Nevertheless, the moderation and frugality of MENTOR did not hinder his authorizing all those grand structures destined for horse and chariot races, for wrestling, for fighting with the cestus, and all other exercises which contribute to render the body more agile and vigorous.

MENTOR suppressed a prodigious number of those who dealt in stuffs of foreign manufacture, in costly embroideries, in gold and silver vases embossed with figures of the gods, of men and animals; and lastly, in strong waters and perfumes. He insisted that the furniture of houses should be plain, and made for long

duration. Hereby the Salentines, who complained loudly of their poverty, began to find how much they possessed of superfluous wealth. But it was false wealth, which impoverished them, and they actually became rich in proportion as they had resolution to part with it. "To despise that wealth," said they to themselves, "which exhausts the state, and to make our wants fewer, by reducing them to the real exigencies of nature, is to enrich ourselves."

MENTOR visited without delay the arsenals, and the different magazines, to judge whether the arms and other warlike stores were in good condition. "For," said he, "a state should always be prepared for war, to prevent being ever reduced to the unhappiness of engaging in it." He found many things wanting in all places. Artificers therefore were immediately collected, and set to work in iron, steel, and brass; fiery furnaces were seen to rise, clouds of smoke, and flames like those subterraneous fires discharged by mount *Ætna*. The hammer thundered on the anvil, which groaned under redoubled strokes; these re-echoed from the neighbouring mountains and shores: one would have thought himself in that isle where Vulcan, animating the Cyclops, forges thunderbolts for the father of the gods. Thus, by a wise foresight, all the preparations for war were hastened during profound peace.

MENTOR afterwards quitting the city with IDOMENEUS, found a great extent of fertile lands remaining waste. Others were cultivated but by halves, through the sloth and poverty of the husbandmen, who, wanting hands and cattle, wanted also spirit and means to perfect their agriculture. MENTOR seeing these lands neglected, said to the king: "The soil willingly would enrich inhabitants, but inhabitants are wanting to the soil. Let us then take all those superfluous artificers of the city, whose occupations serve only to corrupt the manners, and employ them in cultivating these plains and hills. It is indeed a misfortune,

misfortune, that all these men, accustomed to trades requiring a sedentary life, are unused to labour : but thus that evil may be remedied. You must divide among them the vacant lands, and invite to their assistance people from the neighbouring nations to do the more laborious work under their direction. This they will do, provided a suitable recompence is offered them out of the produce of those grounds which they shall bring into tilth : they may afterwards have a part allotted them, and thereby be incorporated with your people, whose number is insufficient. They will make good subjects, and increase your power, provided they are industrious, and obedient to the laws. Your city artificers, transplanted into the country, will bring up their children to labour, and the toils of husbandry. Moreover, all the foreign workmen employed in building your city, have undertaken to cultivate part of your lands, and to become husbandmen : incorporate them among your people when they have finished their works. They will be charmed with engaging to live under so mild a government. As they are robust and laborious, their example will stimulate to activity those artificers transplanted from the city into the country, with whom they will be mingled. Thus will your whole territory, in time, be peopled with healthy, vigorous families employed in agriculture. As to the multiplication of this people, make yourself quite easy ; they will soon become innumerable, provided you facilitate marriages : to facilitate these is simple and easy : most men incline to marry : poverty alone prevents them. If not loaded with taxes, they will maintain, without difficulty, their wives and children ; for the earth is never ungrateful, but ever supports with her productions those who cultivate her assiduously. To those only does she refuse plenty, who fear to bestow their labours on her. The more children husbandmen have, the richer they are, if not impoverished by the prince ; for they begin to  
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assist them in their earliest days. The youngest feed and tend the sheep ; others more advanced look after the herds of cattle ; and the eldest work with their father. In the mean time, the mother, with the rest of the family, prepares a simple repast for her husband and dear children, expected to return fatigued with the labour of the day. She carefully milks her cows and ewes, and milk is seen in flowing streams : she lights a blazing fire, round which the whole innocent and peaceful family sing amusing carols every evening, awaiting balmy sleep. She makes cheese, and preserves chesnuts and fruits as fresh as when gathered from the tree.

“ The shepherd returns with his flute, and plays to the assembled family the newest airs which he has learned in the neighbouring hamlets. The labourer comes home with his plough : his weary oxen, with drooping heads, though goaded, jog along with a slow, heavy pace. All the troubles of labour finish with the day. The poppies, which sleep, by order of the gods, scatters over the earth, by their charms appease corroding cares, and hold all nature under a sweet enchantment ; each soundly sleeps without anticipating the labours of the morrow. Happy are these men, without ambition, distrust or deceit, provided the gods bestow on them a virtuous king, who interrupts not their innocent joy ! but what horrible inhumanity is it, by projects of ambition and vain parade, to wrest from them the sweet fruits of the earth, for which they are indebted only to the liberal hand of nature, and the sweat of their brows ! Nature alone would offer from her fruitful bosom every necessary for an infinite number of moderate industrious men ; but the pride and luxury of certain individuals are what involve so many others in the horrors of indigence.”

“ What shall I do,” said IDOMENEUS, “ if those to whom I assign these fertile lands neglect to cultivate them ?” “ Do,” said MENTOR, “ the very re-

verse of what is commonly done. Covetous, short-sighted princes think but of loading with taxes those of their subjects who are most vigilant and industrious to improve their estates; because they hope to raise taxes with greater facility: while they are more favourable to those whom sloth renders more miserable. Invert this absurd method, which overloads the good, rewards vice, and introduces an indolence equally fatal to the king himself as to the state. Impose taxes, fines, and, if necessary, other severe penalties on those who neglect their lands, as you would punish soldiers who should desert their post in time of war. On the contrary, grant privileges and exemptions to numerous families, augmenting them in proportion to the cultivation of their lands. Thus their number will be soon increased, and every individual be animated to labour; it will even become honourable. The profession of a husbandman will no longer be despised, being no longer attended with distress. The plough, guided by victorious hands that have defended their country, again will be held with honour: nor will it be less honourable to improve the estate of one's ancestors during a happy peace, than to have nobly defended it during the calamities of war. The whole country will again flourish. Ceres will be crowned with golden corn; Bacchus, treading the grapes, will pour streams of wine sweeter than nectar down the sides of the mountains. The deep valleys will echo with the concerts of the shepherds, who along the crystal brooks will unite their pipes with their voices; while their skipping flocks crop the flowery turf, fearless of wolves. Will you not be extremely happy, O IDOMENEUS, as the author of so many blessings, to make such a multitude of people live in peace and plenty under your protection? Is not such glory more affecting than that of ravaging the earth, of spreading every where (and almost as much at home, even amid victories, as over vanquished strangers) carnage, confusion, horror,

ror, despondency, consternation, devouring famine, and despair? Happy the king, so favoured by the gods, and enlarged of heart to undertake thus to become the darling of his people, and to exhibit to every age a scene so glorious in his reign! The whole earth, far from taking arms to defend themselves against him, would come to his feet and request his dominion." IDOMENEUS replied: "But when my people shall thus enjoy peace and plenty, luxury will corrupt them, they will turn against me the strength I have given them." "Never fear that inconvenience," said MENTOR. "It is a pretext always urged to flatter prodigal princes, who would load their people with imposts: the remedy is easy. The regulations we have established in relation to agriculture will render their lives laborious; and, notwithstanding their abundance, they will have only necessaries; because we have proscribed all the arts that furnish superfluities. Even that abundance will be diminished by the facility of marriages, and by the great increase of families: each family being numerous, yet having but a small portion of land, will be obliged to cultivate it incessantly. It is sloth and luxury that make men insolent and rebellious. Your people indeed will have bread, and in plenty; but only bread, and the produce of their own lands, earned with the sweat of their brows. To restrain your subjects within moderation, you must now fix the extent of land which each family may possess. You know we have divided your subjects into seven classes, according to their different ranks: you must not allow any one family, of either rank, to possess more land than is absolutely necessary to maintain the number of persons of which it shall consist. This rule being inviolable, the nobles will not be able to aggrandize themselves at the expence of the poor: all will have land; but, each having little, will be thereby obliged to cultivate it with great care. If, in process of time, the land become



too scanty for the inhabitants, colonies may be settled, which will augment the parent state.

“ I am even of opinion you should take care that wine be not too common in your dominions. If too many vines have been planted, they must be dug up: wine occasions the greatest disorders among people; causes quarrels, distempers, seditions, idleness, aversion to labour, and domestic troubles. Let wine then be kept as a sort of medicine, or rare liquor, used only in sacrifices, or on high festivals: but do not expect that so important a regulation will be observed, unless you set the example yourself. Further, you must see that the laws of MINOS, respecting the education of children, be kept inviolate: public schools must be erected, in which the youth may be taught to fear the gods, to love their country, to respect the laws, and to prefer honour to pleasure, and even to life itself.

“ There must be magistrates to watch over families, and the morals of individuals. Watch them yourself: you, who are king (that is, shepherd of your people), only to watch day and night over your flock. Thereby you will prevent an infinite number of crimes and disorders: what you cannot prevent, punish at once severely. To make instant examples is a clemency, as it stops the progress of iniquity. By a little blood shed seasonably, much is saved; and a prince makes himself feared, without frequent recourse to severity. But how detestable the maxim to expect no safety without oppressing a people! to take no pains to instruct them, to train them up to virtue, or to conciliate their affection; but to drive them to despair by terror, to lay them under the hard necessity either of shaking off the yoke of arbitrary power, or of never enjoying liberty! Is this the true mean to a peaceable reign? Is this the true path that leads to glory? Remember that those countries where the power of the sovereign is most absolute, are those where the sovereigns are least powerful.

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They take, they destroy all; the whole state is their property; but the whole state languishes: the lands are neglected, and almost deserted: the cities diminish daily: commerce ceases: the king, who cannot be king alone, and whose greatness is derived from his people, himself decreases gradually by the continual decrease of his people, who furnish his wealth and power. His dominions are exhausted of men and money: but the former is the greatest and most irreparable loss. His absolute power having as many slaves as subjects, he is flattered; apparently adored; they tremble at his very looks: but wait the smallest revolution, this monstrous power, excessively over-strained, cannot last, having no resource in the affections of his people; it has harassed and incensed every community in the state: it compels every member of such communities earnestly to wish a change. By the first blow struck at him the idol is overturned, broken, and trodden under foot. Contempt, hatred, fear, resentment, distrust, in short, all the passions unite against such odious despotism. The king, who in his vain prosperity did not find a single man bold enough to tell him the truth, in his adversity will not find one willing to excuse him, or to defend him against his enemies."

After this discourse, IDOMENEUS, as persuaded by MENTOR, immediately divided the vacant lands among the useless artisans, and executed whatever else had been resolved on; reserving only the lands destined for the builders, who could not take possession of them, or cultivate them, till they had finished their works in the city.

## ARGUMENT OF THE THIR TEENTH BOOK.

IDOMENEUS *informs MENTOR of the confidence he had reposed in PROTESILAUS, and the artifices of that favourite, who acted in concert with TIMOCRATES, in order to ruin PHILOCLES, and betray the king himself. He owns, that being prepossessed by these two men against PHILOCLES, he had ordered TIMOCRATES to go and put him to death in an expedition in which he commanded the fleet; that TIMOCRATES having failed in his attempt, had been spared by PHILOCLES, who retired to the isle of Samos, after having resigned the command of the fleet to POLYMENES, whom IDOMENEUS himself had nominated in his written order: that, notwithstanding PROTESILAUS's treachery, he had not been able to prevail upon himself to discard him.*



## THE THIRTEENTH BOOK.

**A**LREADY the reputation of the mild and moderate government of IDOMENEUS attracts crowds of people from all quarters, proposing to incorporate with his subjects, and to find their happiness under so gentle an administration. Already those fields, so long covered with briars and thorns, promise plentiful harvests, and fruits till now unknown. The earth opens her bosom to the ploughshare, and teems with riches to reward the husbandman: hope revives on all sides. In the valleys, and on the hills, appear flocks of sheep, frisking on the grass, and herds of bullocks and heifers, making the lofty hills re-echo with their lowings, and contributing to fertilize the fields. MENTOR advised IDOMENEUS to exchange with the Peucetes, a neighbouring people, all superfluities now forbidden in Salentum, for these flocks and herds, which the Salentines wanted. At the same time the city, and the villages around it, were full of young people, who had languished long in misery, not daring to think of marrying for fear of increasing their distress. When they saw IDOMENEUS embrace maxims of humanity, and resolve to be their father, they no longer dreaded famine, or the other scourges by which heaven afflicts mankind. Nothing now was heard but shouts of joy, and songs of shepherds and peasants celebrating their weddings. One would have thought he saw the god Pan with a crowd of satyrs and fauns mingled with nymphs, dancing to the sound of the flute, under the shades of woods and groves: all was tranquillity and joy; but the joy was moderate, and these amusements were but relaxation from serious labours, which rendered them more pure and delightful.

The

BOOK XIII.



*Timocrates producing to Philocles  
the King's order to destroy him!*





The old men, amazed to see what they had not dared to hope for during a long course of life, wept from excess of joy, mixed with affection. Lifting up their trembling hands to heaven: "Bless," said they, "O great Jupiter, the king who resembles you, the greatest gift you ever bestowed on us. He is born for the good of mankind: recompense to him all the happiness we derive from him. Our remote descendants, offspring of these marriages, contracted by his encouragement, will owe all to him, even their very birth, and he will indeed be the father of his people." The young married men and women expressed their joy by singing his praises from whom they received this so delightful joy. His name was much in their mouths, still more in their hearts. It was their happiness to see him, they dreaded the losing him: the loss of him would have been the woe of every family. IDOMENEUS then acknowledged to MENTOR, that he had never felt pleasure so affecting as that of being loved, and of making such multitudes happy. "I never could have thought it," said he: "I thought the whole greatness of princes consisted in making themselves dreaded; that the rest of mankind was made for them: all I had heard reported of kings who had been the darlings and delights of their people, appeared to me mere fable: I am now convinced of its truth. But I must inform you how my heart had been poisoned from my earliest infancy in regard to the authority of kings. This has occasioned all the misfortunes of my life." Then IDOMENEUS began the following narrative:

"PROTESILAUS, who is a little older than myself, was, of all the young men, him whom I loved most; his temper, naturally bold and lively, was my very taste; he promoted my pleasures; he flattered my passions; he made me jealous of another young man whom I likewise loved, named PHILOCLEUS. This last feared the gods: his soul was great

yet moderate, placing grandeur not in exalting, but in overcoming one's self, and in doing nothing base. He told me freely of my faults; and even when he did not venture to speak, his silence and his melancholy air sufficiently hinted his wishes to reprove me.

“His sincerity at first pleased me, and I often protested to him that I would confidently listen to him all my life, to preserve me from flatterers. He instructed me in my whole duty, whereby to tread in the steps of MINOS, and to render my subjects happy. He had not a wisdom so profound as yours, O MENTOR; but his maxims were good, I now acknowledge it. By degrees the arts of PROTESILAUS, who was jealous of him, and extremely ambitious, set me against PHILOCLES, who, being unambitious, suffered the other to prevail; and contented himself with always telling me the truth, when I was disposed to hear it; not seeking his own fortune, but my advantage. PROTESILAUS insensibly persuaded me that he was of a proud, morose temper; that he censured all my actions; that he asked nothing through very haughtiness, because unwilling to be beholden to me for any thing, and solicitous of renown as a man superior to all honours: he added, that this youth spoke no less freely of my faults to others, than to myself; that he shewed sufficiently he but little esteemed me; and that in thus depreciating my character, he proposed, by the splendour of austere virtue, to open his way to the crown.

“At first I could not believe that PHILOCLES wished to dethrone me. In real virtue there is a candour and ingenuousness not to be counterfeited, and in which one cannot be mistaken, if duly attentive to it. But the fortitude of PHILOCLES, in resisting my weaknesses, began to tire me; while the attention of PROTESILAUS to please me, and his indefatigable industry in contriving new amusements for my entertainment, made me suffer more impatiently the austerity of the other. PROTESILAUS, however, mortified

tified to find I did not believe all he told me against his enemy, determined to speak no more of him to me, but to persuade me by somewhat more powerful than words. He completely deceived me thus: he advised me to give to PHILOCLES the command of the fleet destined to attack the Carpathians; and to obtain my consent, he spoke thus: "You know I cannot be suspected when I praise him; I own he has courage, and a warlike genius; he is the most capable person of serving you; and I prefer the promotion of your service before my own resentment."

"I was charmed to find such rectitude and integrity in the heart of PROTESILAUS, to whom I had committed the direction of my most important affairs. I embraced him in a transport of joy, and thought myself extremely happy in having bestowed my whole confidence on a man, who thus seemed to me superior to passion or interest. But, alas! how much are princes to be pitied! This man knew me better than I knew myself: he knew that kings are generally distrustful and indolent; distrustful, from their constant experience of the arts of corrupt men about them; indolent, as misled by pleasure, and being accustomed to have ministers employed to think for them, without themselves taking the trouble. He was convinced, therefore, that it was to him no difficulty to render me jealous and distrustful of a man, who would not fail to perform great actions, especially as his absence gave him perfect ease in laying his snares for him.

"PHILOCLES, at his departure, foreseeing what might happen: "Remember," said he to me, "that I shall now have no opportunity of defending myself; that you will hear only my enemy; and that, for serving you at the hazard of my life, I risk the danger of having no other recompense than your displeasure." "You mistake," said I. "PROTESILAUS does not speak of you as you of him: he praises,  
he



he esteems you, he thinks you worthy of the highest employments : should he begin to speak against you, he would lose my confidence : fear nothing, but go, and think only of promoting my service." He went, and left me in a very odd situation.

" I must own, MENTOR, that I saw clearly how necessary it was for me to have several persons to consult ; and that nothing was more prejudicial either to my reputation, or the success of affairs, than to commit myself to one. I had experienced that the wise counsels of PHILOCLES had saved me from several dangerous errors, wherein the haughtiness of PROTESILAUS had precipitated me. I was sensible that in PHILOCLES was a fund of probity and well-principled integrity, not equally apparent in PROTESILAUS : but I had suffered PROTESILAUS to assume an overbearing tone, which I was scarce able to resist. I was weary of finding myself always between two men who could never agree ; and in this weariness I weakly chose to hazard somewhat even of public affairs, that I might enjoy my ease. I durst not own, even to myself, so shameful a motive for my conduct : but this shameful motive, which I durst not unfold, did not fail to operate secretly at the bottom of my heart, and was, indeed, the true motive of all my actions. PHILOCLES surprised the enemy, gained a complete victory, and intended to return directly, to prevent the ill offices he had reason to apprehend : but PROTESILAUS, who had not yet had sufficient time to delude me, wrote to him, that I desired he should make a descent on the island of Carpathium, to improve his victory. In fact, he had persuaded me that I might easily reduce that island : but he had contrived that PHILOCLES should be unprovided of many things necessary to the enterprise, and had subjected him to certain restrictions that occasioned many difficulties in the execution. In the mean time, he made use of a very worthless domestic that I had about me,

me, and who watched the minutest actions, to give him an account of them; yet they seemed rarely to have interviews, and never to be of the same mind. This domestic, named TIMOCRATES, came one day and told me, as a great secret, that he had discovered a very dangerous affair. "PHILOCLES," said he, "intends employing your fleet to make himself king of the island of Carpathium. The principal officers are attached to him, the soldiers have been all gained, partly by largesses, but more by the dangerous licentiousness in which he indulges them. He is intoxicated by his victory. Here is a letter he wrote to one of his friends, on his project of becoming king. No doubt can be entertained of it after so full a proof." I read this letter, which appeared to be written by PHILOCLES. His hand writing was exactly imitated by PROTESILAUS, assisted by TIMOCRATES. This letter astonished me: I read it over and over, unable to believe that it was written by PHILOCLES; recollecting, in my agitated mind, the many endearing proofs he had given me of his fidelity and disinterestedness. But what could I do? How could I resist the evidence of a letter, wherein I supposed I certainly discovered the hand writing of PHILOCLES?

"When TIMOCRATES saw that I was yielding to his stratagem, he pushed it still further. "May I presume," said he, faltering, "to desire your notice of one word in this letter? PHILOCLES tells his friend, that he may safely speak to PROTESILAUS on a subject he expresses only by a cypher: doubtless, PROTESILAUS has entered into his design, and they are reconciled, but to your injury. You know it was PROTESILAUS who pressed you to send PHILOCLES against the Carpathians. For some time he has desisted from speaking to you against him, as he often did before: on the contrary, he excuses and praises him on all occasions, and of late they treat each other politely enough. Undoubtedly they have concerted

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measures together to share between them the conquered island of Carpathium. You know too that he caused this enterprize to be undertaken against all rules, and that he hazards the ruin of your fleet to gratify his ambition. Do you imagine he would thus contribute to that of PHILOCLES, were they still at variance? No, no! it cannot be doubted that these two men are in league to raise themselves to great power, and perhaps to overturn your throne. By speaking thus to you, I know I expose myself to their resentment, if, notwithstanding this my faithful advice, you still leave your authority in their hands. But what matters it, while I inform you of the truth?"

"These last words of TIMOCRATES made a deep impression on me: I no longer doubted the treachery of PHILOCLES; and I was jealous of PROTESILAUS, as of his friend. In the mean time, TIMOCRATES was perpetually saying to me: "If you wait till PHILOCLES has conquered the isle of Carpathium, to prevent his designs will be too late: quickly secure him therefore, while you may." Extremely shocked at the dissimulation of mankind, I knew not whom to trust. After having discovered the treachery of PHILOCLES, I saw not a man on earth whose virtue might restore my confidence. I determined to destroy that traitor forthwith; but I was afraid of PROTESILAUS, and knew not how to act respecting him. I was afraid of finding him guilty, and I was also afraid to confide in him.

"At last, in my perplexity, I could not help hinting to him that I had suspicions of PHILOCLES. At this he seemed surprised; urged his moderate and upright conduct; exaggerated his services; in short, he did all that was necessary to convince me they understood one another too well. On the other hand, TIMOCRATES lost not a moment in persuading me of this intelligence, and engaging me to take off PHILOCLES while I was yet sure of him. You see, my dear MENTOR, how unhappy kings are, and how  
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liable to be the sport of other men ; even while those very men seem trembling at their footstool. I thought to strike a stroke of profound policy, and to disconcert PROTESILAUS, by sending TIMOCRATES secretly to the fleet to kill PHILOCLES. PROTESILAUS carried his dissimulation to the utmost height, and deluded me the more successfully, the more naturally he personated a man who was himself deceived. TIMOCRATES going to the fleet, found PHILOCLES much embarrassed in his descent ; he was destitute of every thing ; for PROTESILAUS, uncertain whether the forged letter would effectively destroy his enemy, resolved to have another resource ready, in the mis-carriage of an enterprize, on which he had so greatly raised my hopes ; and which would not fail to incense me against PHILOCLES, who yet carried on the war, difficult as it was, by his courage, his genius, and the affection of the troops for him. Though the whole army saw how rash the attempt was, and how fatal it would probably be to the Cretans, yet each exerted himself to make it successful, as if his life and happiness depended on the event. Each was willing to hazard his life at all times under a commander so wise, and so attentive to conciliate their attachment.

“ TIMOCRATES had all to fear in attempting the life of a commander surrounded by an army which so ardently loved him. But wild ambition is blind. TIMOCRATES thought nothing difficult to gratify PROTESILAUS, with whom he fancied he should govern absolutely after the death of PHILOCLES ; and PROTESILAUS could not bear a man of virtue whose very appearance secretly reproached his crimes, and who might ruin his projects by opening my eyes to his real character. TIMOCRATES gained over two officers, who were constantly with PHILOCLES, promising them great rewards from me ; he then told PHILOCLES that he was come by my order to communicate certain secrets which he could not impart but in the presence of these two officers. PHI-

PHILOCLÉS retired to a private apartment with them and TIMOCRATES: then TIMOCRATES with a poignard stabbed PHILOCLÉS: the stroke was oblique, not deep. PHILOCLÉS, not dismayed, wrested the poignard from him, and defended himself with it against the assassin and his two accomplices. At the same time calling for help, some persons ran to the door, burst it open, and rescued him from the three assailants, who, being agitated, had attacked him feebly. They were seized, and would have been instantly torn to pieces, so greatly was the army enraged, had not PHILOCLÉS controuled the multitude. Taking TIMOCRATES aside, he calmly asked him, who had instigated him to commit so black a deed. TIMOCRATES, apprehensive of approaching death, immediately produced the order I had given him in writing to destroy PHILOCLÉS; and, as traitors are always base, he endeavoured to save his life, by discovering the whole treachery of PROTESILAUS.

“PHILOCLÉS, shocked to find such villainy in mankind, acted with the utmost moderation: he declared to the whole army that TIMOCRATES was innocent, provided for his safety, and sent him back to Crete; he resigned the command of the army to POLIMENES, whom I had nominated in my order, after PHILOCLÉS was killed: lastly, he exhorted the troops to maintain their fidelity to me; and went in the night on board a small bark, which carried him to the isle of Samos, where he lives quietly in poverty and solitude, earning his livelihood by making statues; unwilling to hear more of wicked deceitful men, especially of kings, whom he considers as the most unhappy, the most blind of all men.” Here MENTOR interrupted IDOMENEUS, and said, “Well, was it long before you discovered the truth?” “No,” replied IDOMENEUS; “I perceived gradually the artifices of PROTESILAUS and TIMOCRATES: they quarrelled; for bad men with great difficulty continue long united. Their  
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quarrel completely discovered to me the depth of that abyss into which they had plunged me." "Well," said MENTOR, "did not you determine to rid yourself of both?" "Alas!" replied IDOMENEUS, "are you ignorant of the weakness and perplexity of princes? When once attached to men who have the art of rendering themselves necessary, they can no longer hope for any liberty. Those they despise most, are those they treat best, and overwhelm with favours. I greatly dreaded PROTESILAUS, yet I left him full authority. Strange infatuation! extremely glad I knew him, yet I had not resolution to resume the authority I had yielded to him. Moreover I found him easy, obliging, attentive to gratify my passions, and zealous for my interest. In fine, I had another reason to excuse my weakness to myself, which was my ignorance of genuine virtue, through want of judgment to select upright men to conduct my affairs: I thought there were none such on earth, and that probity was but a beautiful phantom. Wherefore, said I, make a violent disturbance to quit the grasp of one corrupt minister, only to fall into the hands of another, neither more disinterested, nor more honest than he? In the mean time the fleet returned under the command of POLIMENES, and I dropped all thoughts of conquering the island of Carpathium. PROTESILAUS, notwithstanding his profound dissimulation, could not prevent my perceiving his extreme chagrin that PHILOCLEES was safe in the isle of Samos."

MENTOR again interrupted IDOMENEUS, to ask him whether, after such black treachery, he continued to trust PROTESILAUS with his affairs. "I was," replied IDOMENEUS, "too averse from business, and too indolent, to be able to extricate myself from his hands. I must have been obliged to reverse the order I had established for my ease and convenience, and to instruct another minister, which I never had resolution to undertake. I preferred shutting my



my eyes, to avoid seeing the artifices of PROTESILAUS; I comforted myself only by hinting to, certain persons, in my confidence, that I was not ignorant of his perfidy. Thus I supposed myself but partly deceived, since I knew that I was deceived. Now and then I even made PROTESILAUS feel that I bore his yoke with impatience; often I took pleasure in contradicting him, in publicly condemning something he had done, and determining contrary to his opinion; but, as he knew my listlessness and sloth, he was unconcerned at my peevishness. He returned obstinately to the charge; was sometimes overbearing; at others, accommodating and insinuating; especially when he perceived me out of humour with him, he redoubled his efforts for procuring new pleasures and amusements to soften me; or by engaging me in some design, wherein he might render his assistance necessary, or display his zeal for my honour.

“Although I was on my guard against him, this mode of flattering my passions over-ruled me: he knew my secrets; he cheered me in my difficulties; he made every body stand in awe of my authority. In short, I could not resolve to ruin him; but, by continuing him in his place, I precluded good men from venturing to represent to me my true interests. From that moment freedom of speech was never heard in my council. Truth forsook me; error, forerunner of the fall of kings! punished me for having sacrificed PHILOCLES to the cruel ambition of PROTESILAUS. Even those most zealous for the state, and most attached to my person, thought themselves dispensed from attempting to undeceive me, after so terrible an example. I myself, my dear MENTOR, was afraid lest truth should penetrate the cloud, and reach me in spite of adulation; for, being void of resolution to follow it, its light was uneasy to me. I found in my heart that it might occasion me cruel remorse, though unable to deliver me from my fatal thralldom.

thralldom. My indolence, and the ascendance which PROTESILAUS had insensibly gained over me, produced in me a kind of despair of recovering my liberty. A situation so shameful I would have concealed from myself, and from others. You know, my dear MENTOR, the ridiculous haughtiness and false glory in which kings are brought up : they will never be in the wrong ; to cover one fault, a hundred is requisite. Rather than own their mistake, and take the pains to correct the error, they must submit to imposition all their lives. Such is the condition of weak and indolent princes ; such exactly was mine, when I was obliged to embark for the siege of Troy.

“ At my departure, I left the government in the power of PROTESILAUS, who conducted it in a cruel imperious manner during my absence. The whole kingdom of Crete groaned under his tyranny ; yet nobody dared acquaint me of my people’s oppression. They knew I feared to discover the truth, and that I abandoned to the cruelty of PROTESILAUS all those who ventured to speak against him ; but the less they dared to clamour, the more violent became the evil. At last he compelled me to dismiss the brave MERION, who had attended me with so much glory at the siege of Troy. He grew jealous of him, as of all those whom I regarded, who exhibited any virtue. You must know, my dear MENTOR, that this is the origin of all my misfortunes. Not so much the death of my son occasioned the revolt of the Cretans, as the vengeance of the gods, offended at my weaknesses, and the hatred of the people which by PROTESILAUS was drawn on me. When I shed the blood of my son, the Cretans, wearied by rigorous government, lost all patience ; and the horror of this last action only displayed outwardly what had long brooded in their hearts.

“ TIMOCRATES accompanied me to the siege of Troy, and recounted to PROTESILAUS secretly by letters

letters all he could discover. I knew well that I was a prisoner ; but I endeavoured not to think of it, despairing of deliverance. When the Cretans, after my arrival, revolted, PROTESILAUS and TIMOCRATES were the first to fly : they would doubtless have forsaken me, had I not been obliged to fly almost as soon as they. Assure yourself, my dear MENTOR, that men insolent in prosperity are always pusillanimous and trembling when abased. Reason forsakes them directly with their absolute power. They appear then as cringing, as before they were haughty ; passing in a moment from one extreme to another."

MENTOR said to IDOMENEUS : " But how comes it that, knowing so well these two wicked men, you still keep them about you ? as I observe. That they should have followed you, I am not surpris'd ; they could do no better for their private interests. I even will allow that you acted generously, to give them refuge in your new settlement : but why give your self up still to their guidance, after such fatal experience ?"

" You know not," replied IDOMENEUS, " how useless to indolent, effeminate, unthinking princes is all their experience ; dissatisfied with all, yet void of courage to redress one abuse. So many years of custom were chains of iron that fastened me to these men ; they beset me continually. Since I have been here, they have engaged me in all those excessive expences you know of ; they have drained this infant settlement ; they provoked the war which, but for you, had overwhelmed me. I should soon have experienced in Salentum the same calamities as I had suffered in Crete : but you have at length opened my eyes, and inspired me with the courage I wanted, to quit my slavery. What you have done to me I cannot tell ; but since you came hither I find myself quite another man."

MENTOR then asked IDOMENEUS how PROTESILAUS



LAUS had behaved since this change of affairs. "Nothing could be more artful," replied IDOMENEUS, "than his behaviour since your arrival. At first he omitted nothing indirectly to raise in my mind some jealousy of you. He said nothing himself against you; but several persons warned me that the two strangers were much to be feared. "One," said they, "is son of the deceitful ULYSSES; the other a man of great depth and dissimulation. They are continually wandering from kingdom to kingdom: who knows if they have not formed some design upon this? These adventurers relate of themselves, that they have caused great disturbances in every country where they have been. This settlement is in its infancy, weak, and by trifling motions may be easily overturned."

"PROTESILAUS said nothing, but he strove to shew me the danger and absurdity of the reformatations you engaged me to undertake. He held me by my interest. "If," said he, "you place your people in plenty, they will labour no more; they will become haughty, intractable, and be ever ready to revolt: only weakness and poverty make them submissive, and prevent their resisting authority." He often attempted to resume his former power, to controul me; and this he covered by pretended zeal for my service. "By studying," said he, "to ease the people, you lower the royal authority, and thereby do even to the people an irreparable injury; for they must be kept under for their own quiet."

"To all this I replied: "That I knew well how to keep them in their duty by conciliating their affections, by maintaining my authority entire, notwithstanding my easing them; by punishing the guilty with firmness; and, in short, by giving the youth a good education, and supporting, by strict discipline, simplicity of life, sobriety, and industry among the whole people. "What!" said I, "cannot a people be kept submissive without dying by hunger? What inhumanity! what barbarous policy! how many nations

do we see treated with gentleness, yet very loyal to their princes ! Rebellions are occasioned by ambition, and restlessness of the grandees of a state, when indulged in licentiousness, and their passions left to run wild without limitation ; by the great numbers, both of high and low, who live in sloth, luxury, and idleness ; by too great a swarm of military men, who, in time of peace, neglect every useful employment ; lastly, by the despair of an oppressed people, the pride and insensibility of kings, and their indolence, which renders them incapable of that vigilance in every department of the state that is necessary to prevent commotions. These cause revolts, not the allowing a peasant to eat in peace that bread he hath earned with the sweat of his brow."

"When PROTESILAUS found that I was unalterably fixed in these maxims, his conduct was quite opposite from what it formerly was ; he began to adopt the maxims which he could not destroy ; he pretended to relish them, to be convinced of their justness, to be obliged to me for having set him right in that respect. He outruns me in every thing I could wish to ease the poor ; is the first to urge their wants, and to exclaim against exorbitant expence. You know how he extols you, seems to confide in you, and omits nothing to please you. As for TIMOCRATES, he begins to be on ill terms with PROTESILAUS, intent on being independent. PROTESILAUS is jealous of him ; and partly from their misunderstanding I have discovered their perfidy."

MENTOR smiling replied : "What ! you have been so weak as to suffer during so many years the tyranny of two traitors, whose treachery you knew !" "Ah," replied IDOMENEUS, "you know not the power of artful men over a weak and indolent prince, who has entirely given up to them all his concerns. But PROTESILAUS, as I have told you, now enters into all your views for the public good." MENTOR replied with an air of gravity : "I see too clearly how  
much

much wicked men prevail over the virtuous in the courts of kings: you yourself furnish a terrible example. But you tell me that I have opened your eyes in regard to PROTESILAUS, while they are still so far shut that you leave the management of your affairs to this man unworthy of life. Know that bad men are not incapable of doing good: they can do good or ill indifferently, as it promotes their ambition. To do ill gives them no uneasiness, because not withheld by any sentiment of goodness, or principle of virtue; equally they do good without difficulty, inclined to it by their corruption, that, appearing virtuous, they may deceive the rest of mankind. Properly speaking, indeed, they are incapable of virtue, though they seem to practise it; but they are capable of adding to their other vices, the basest of all, namely, hypocrisy. While you absolutely will do good, PROTESILAUS will readily do good with you, to preserve his authority. But should he observe you to slacken ever so little, he will omit nothing to re-involve you in your former errors, that he may at liberty reassume his natural ferocity and deceit. Can you live in honour or repose, while such a man perpetually besets you, and while you know the wise and faithful PHILOCLEES lives in poverty and disgrace in the isle of Samos? You are now very sensible, O IDOMENEUS, that bold and perfidious men, while present with weak princes, will mislead them. But you must add another misfortune of those princes, not less than the former, that is, of easily forgetting the virtue and the services of one who is absent. The multitudes which surround princes, are the cause that none singly makes a deep impression on them: they are affected only by what is present and agreeable; every thing else is soon forgotten. Virtue especially affects them little; because virtue, far from flattering them, contradicts and condemns their weakness. Is it then wonderful that they are not loved, when they themselves love nothing but their pomp and their pleasures?"

END OF THE THIRTEENTH BOOK.



## THE ARGUMENT OF THE FOURTEENTH BOOK.

**MENTOR** prevails upon **IDOMENEUS** to send **PROTESILAUS** and **TIMOCRATES** to the isle of **Samos**, and to recal **PHILOCLEES**, and advance him again to favour and honour. **HEGESIPPUS**, who is charged with the commission, executes it with joy. He arrives with these two men at the isle of **Samos**, where he finds his friend, leading in contentment a life of poverty and solitude. He could hardly be prevailed upon to consent to return to his countrymen: however, when he found that it was the will of the gods that he should, he embarks with **HEGESIPPUS**, and arrives at **Salentum**, where **IDOMENEUS**, who was quite changed from what he had been before, receives him kindly.

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BOOK XIV.



*Philoctetes discovered by Hegesippus.*



## THE FOURTEENTH BOOK.

**A**FTER having spoke to this effect, MENTOR convinced IDOMENEUS that he ought immediately to dismiss PROTESILAUS and TIMOCRATES, and to recal PHILOCLES. The only difficulty that restrained the king, was his apprehension of the severity of PHILOCLES. "I own," said he, "I cannot help dreading a little his return, though I love and esteem him. From my earliest infancy I have been accustomed to adulation, officious zeal and compliances, such as I cannot expect from that man. Whenever I did any thing he disapproved, his melancholy air sufficiently indicated his dislike: when alone with me, his deportment was modest and respectful, but reserved." "Do not you perceive," replied MENTOR, "that princes spoiled by flattery regard ingenuous freedom as austere and churlish? Nay, they even imagine that a person has no zeal for their service, or dislikes their authority, if his mind be not servile, and he do not readily flatter them in the most unjust exercise of their power. Every free, ingenuous expression appears to them insolent, captious, and seditious; so delicate do they become, that whatever is not flattery disgusts and offends them. But let us proceed: I suppose that PHILOCLES is, in fact, stiff and austere; is not such austerity preferable to the pernicious flattery of your present counsellors? Where can you find a man without faults? And is not the fault of telling you the truth, perhaps too boldly, what you ought least to fear? What do I say? Is it not a defect necessary to correct yours, and to vanquish that dislike of truth, into which flattery has thrown you? You need a man who loves truth only, and who loves you better than you yet know how to love yourself; who may tell you the truth, notwithstanding yourself, and overcome all your resistances:

ances: the man you need is PHILOCLES. Remember, that a prince is extremely happy, if, in his reign, is born one man of such frankness, being the greatest treasure of a state; and that the greatest vengeance to be apprehended from the gods, is the losing such a man, if he become unworthy of him, through ignorance how to use his service. Defects of good men a prince should well know, but not decline to employ such persons; correct them; never blindly trust to their indiscreet zeal; but hear them favourably; honour their virtue; shew the public that you know how to distinguish them; and above all beware of being any longer as you have hitherto been. Princes, abused as you have been, satisfied with despising corrupt men, continue still to employ them confidentially, and to heap favours on them. On the other hand, they pique themselves on knowing also the virtuous; but bestow on them empty praises, not venturing to entrust them with employments, nor admitting them into familiarity, nor bestowing favours on them."

IDOMENEUS owned it was shameful to have so long procrastinated the deliverance of oppressed innocence, and to punish those who had deceived him. MENTOR found no difficulty in determining him to disgrace his favourite; for directly as favourites are rendered suspected, and burthen some to their masters, princes, wearied and enthralled, seek only to get rid of them; their partiality vanishes; their services are forgotten; their fall affects them not, provided they see them no more.

Accordingly the king gave secret orders to HEGESIPPUS, one of the chief officers of his household, to seize PROTESILAUS and TIMOCRATES, to convey them safely to the isle of Samos, there to leave them; and to bring PHILOCLES from that place of exile. HEGESIPPUS, surprised at this order, could not forbear shedding tears of joy. "Now," said he, "will you delight your subjects: these two men have occasioned

sioned all your misfortunes, and all those of your people. These twenty years have they made all good men groan, and hardly durst they even groan, so cruel was their tyranny. They crushed all that ventured to approach you through any other means than themselves." Then did HEGESIPPUS discover to the king a great many perfidious and cruel deeds perpetrated by these two men, of which the king had never heard, because nobody dared accuse them. He also informed him what he had discovered of a secret conspiracy to destroy MENTOR: the king was greatly shocked at all he heard.

HEGESIPPUS directly went to seize PROTESILAUS at his house: it was not so large, but more commodious and gay than the king's palace; and the architecture in the best taste. PROTESILAUS had adorned it with great riches, extorted from the very vitals of indigence. He was then in a saloon of marble near his baths, lolling carelessly on a bed of purple embroidered with gold: he seemed weary and exhausted with application; in his eyes and brows appeared a certain fierceness, gloominess, and agitation. The grandees of the state were placed on carpets around him, watching the least twinkle of his eye, and adapting their looks to his. Scarce did he speak ere all in raptures applauded what he was going to say. A principal among the assembly recounted, with most ridiculous exaggerations, what PROTESILAUS had done for the king. Another affirmed, that JUPITER, having beguiled his mother, had begot him, and that he was son to the father of the gods. Then came a poet, who sang verses, importing that PROTESILAUS, instructed by the Muses, had equalled Apollo in every mental talent. Another poet, still more abject and impudent, styled him in his verses the inventor of the fine arts, and the father of the people, whom he rendered happy; describing him as holding in his hand a cornucopia. PROTESILAUS heard all these praises with a cold, absent, or contemptuous air,

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like a man certain he deserves far greater, and who wonderfully condescends in permitting himself to be praised. There was a sycophant who assumed the freedom to whisper in his ear some jest against the regulations that MENTOR introduced. PROTESILAUS smiled; the whole company burst into laughter, though few of them could yet know what had been said; but PROTESILAUS soon resuming his stern and haughty air, each relapsed into fear and silence. Several nobles watched the moment when PROTESILAUS should turn toward them, and give them audience. They appeared in great emotion and perplexity; because they were about to ask favours: their suppliant postures interceded for them; they were submissive as a mother at the foot of the altar, when she begs the gods to restore her only son to health. All seemed content, affected, full of admiration for PROTESILAUS, though all bore implacable hatred to him in the heart. At that instant HEGESIPPUS enters, seizes the sword of PROTESILAUS, and informs him from the king that he was to carry him to the isle of Samos. At these words, all the arrogance of this favourite fell, like a rock broken from the top of a craggy mountain. Now he throws himself at the feet of HEGESIPPUS, trembling, faltering, weeping; embraces the knees of him, whom an hour before he would hardly have deigned to honour with notice. All those who offered him incense, seeing him irrecoverably undone, changed their flatteries into pitiless insults. HEGESIPPUS would neither give him time to bid adieu to his family, nor to fetch certain secret papers: all were seized and carried to the king. TIMOCRATES was arrested at the same time, to his great surprize; for he imagined that, having quarrelled with PROTESILAUS, he should not be involved in his ruin. They were sent off in a ship provided for that purpose, and soon carried to Samos. There HEGESIPPUS left these two wretches; and, to complete their wretchedness, left them together: there

there they furiously upbraided each other with the crimes they had committed, and which had occasioned their fall ; finding themselves hopeleſs of ſeeing Salentum again, condemned to live far from their wives and children ; I do not ſay far from their friends, for they had none. They were carried to an unknown country, never to have other way of maintenance but labour ; they who had paſſed ſo many years in pomp and luxury. Like two wild beaſts, they were continually ready to tear one another to pieces.

In the mean time HEGESIPPUS enquiring in what part of the iſland PHILOCLES lived, was informed that he dwelt on a mountain, far from the city, where a cave ſerved him for a houſe. Every body ſpoke of him with admiration. “ He has never,” ſaid they, “ offended any one ſince he has been in the iſland. All are affected with his patience, his induſtry, and his tranquillity : having nothing, he appears always content ; though here he be far from buſineſs, without eſtate, without authority, he omits not to oblige thoſe who deſerve it, and a thouſand endeavours he has to do pleaſure to all his neighbours.” HEGESIPPUS proceeds to this cave : he finds it open and unfurnished ; for, from poverty and ſimplicity of manners, PHILOCLES had no occaſion, when he went abroad, to ſaſten his door. His bed was a coarſe mat of ruſhes ; he ſeldom lighted a fire, becauſe he ate nothing dreſſed. In ſummer he lived on fruits freſh gathered from the trees, in winter on dried figs and dates. A clear fountain, which, falling from a rock, formed a little caſcade, quenched his thirſt. In his grotto was nothing but the tools uſed in ſculpture, and a few books, which he read at certain hours, not to adorn his mind, or to gratify his curioſity, but for inſtruction, that, while relaxing from labour, he might learn to be good. As for ſculpture, he applied himſelf to it, for bodily exerciſe, to avoid idleneſs, and to gain a livelihood, without being dependant

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on any body. HEGESIPPUS entering the grotto, admired the works in progress. He noticed a Jupiter, whose serene countenance was so majestic, that he was easily known as the father of gods and men. On another side appeared Mars, with fierce menacing haughtiness: but that which touched him most, was a Minerva animating the arts. Her countenance was noble and sweet; she was tall, graceful, and easy; her attitude was so lively, one would have thought she was about to walk. HEGESIPPUS having amused himself in viewing the statues, quitted the grotto, and observed PHILOCLEES at a distance under a great tree, laid on the grass, reading. He advances toward him. PHILOCLEES perceiving him, knows not what to think. "Is not that," said he to himself, "HEGESIPPUS, with whom I was so long intimate in Crete? But how unlikely that he should visit so remote an island! Is it not his shade, after his death come hither from the banks of Styx?" While he thus remained in suspense, HEGESIPPUS approached so near, that he could not help recognizing and embracing him. "Is it then you, my dear and ancient friend? What accident, what storm hath cast you on this coast? Why have you abandoned the isle of Crete? Does some disgrace like mine rend you from your native land?" HEGESIPPUS answered: "Not a disgrace; on the contrary, the favour of the gods has brought me hither." He then informed him of the long tyranny of PROTESILAUS; his intrigues with TIMOCRATES; the misfortunes they had brought on IDOMENEUS; the fall of that prince; his flight to the coast of Hesperia; his founding Salentum; the arrival of MENTOR and TELEMACHUS; the wise maxims MENTOR had instilled into the king, and the disgrace of the two traitors: he added, that he had brought them to Samos to suffer banishment, as they had made him suffer; and concluded by saying, he had orders to conduct him



to Salentum, where the king, now apprised of his innocence, wished to commit his affairs to him, and to load him with benefits."

"You see," said PHILOCLEES, "that grotto, fitter to conceal wild beasts than to be the habitation of men. There have I enjoyed more peace and happiness during so many years, than in the gilded palaces of the isle of Crete. Men deceive me no more; for I see them not, I hear not their flattering, deluding speeches. I now need them not; my hands, injured to labour, easily procure the simple nourishment that I want. I require, as you see, only a slight stuff for a covering: having no other wants, I enjoy a profound tranquillity and delightful liberty; of which my instructive books teach me to make good use: what then should I seek among jealous, fickle, deceitful men? No, no; my dear HEGESIPPUS, envy me not my happiness. PROTESILAUS betrayed himself, willing to betray the king, and to ruin me; but he did me no harm. On the contrary, he did me the greatest kindness; he delivered me from the tumult and drudgery of business; to him I owe my dear solitude, and all the innocent pleasures I enjoy in it. Return, O HEGESIPPUS, return to the king; assist him in supporting the miseries of grandeur, and behave toward him as you would have me behave. Since his eyes, so long shut to truth, have at last been opened by that wise man you call MENTOR, let him keep him with him. As for me, after my shipwreck it becomes me not to quit the port whither the tempest has fortunately driven me, to expose myself again to the mercy of the winds. O how much are kings to be pitied! What objects of compassion are those that serve them! If they are bad men, what calamities do they not occasion! what torments await them in gloomy Tartarus! If they are good, what difficulties have they to surmount! what snares to avoid! what evils to undergo!

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dergo ! Once more, HEGESIPPUS, leave me in my happy poverty."

While PHILOCLES spoke thus with great eagerness, HEGESIPPUS beheld him with astonishment. He knew him formerly in Crete, where he directed the most important affairs, meagre, sickly, infirm. The natural warmth and severity of his temper exhausted him in exertion : he could not see without indignation vice unpunished ; he insisted on transacting business with a certain precision which is never attained : thus was his health, naturally delicate, impaired by business. But at Samos, HEGESIPPUS found him jolly and vigorous ; notwithstanding his years, the florid complexion of youth was renewed on his countenance. A quiet, active, sober life had given him, as it were, a fresh constitution. " You are surpris'd," said PHILOCLES, smiling, " to see me so much altered. It is my solitude that has bestowed this fresh colour and good health : my enemies have furnished me what I never should have found in the most elevated station. Would you have me relinquish these substantial blessings, to pursue others delusive ; to replunge me in my old miseries ? Be not more cruel than PROTESILAUS ; at least envy me not the happiness I derive from him." Then HEGESIPPUS offered him every argument he thought might move him, but in vain. " Are you then," said he to him, " insensible to the pleasure of seeing your kinsfolk and friends, who sigh for your return, and whom the very hope of embracing you fills with joy ? You, who fear the gods, and love your duty, do you regard as nothing to serve your king, to assist him in all his endeavours to do good, and to render such numbers happy ? Is it justifiable to give up one's self to wild philosophy, to value one's self above all mankind, and to prefer private ease before the happiness of our fellow-citizens ? Besides, if you refuse to see the king, your refusal

refusal will be imputed to resentment ; if he formerly intended you harm, it was because he knew you not. It was not the upright, the good, the just PHILOCLES, whom he sought to destroy ; it was a very different person he meant to punish. But now he knows you, and no longer mistakes you for another, he feels all his ancient friendship revive in his heart. He expects you. Already are his arms stretched out to embrace you : impatient to see you, he counts the tedious hours. Are you so hard-hearted as to be inexorable to your king and to all your dearest friends ?”

PHILOCLES, who at first seeing HEGESIPPUS had felt great tenderness, at hearing this, resumed his austere air. Like a rock, which furious winds assail in vain, and against which the roaring waves break, he remained inflexible ; neither arguments nor entreaties could winde their way into his heart. But at the moment when HEGESIPPUS began to despair of overcoming him, PHILOCLES, having consulted the gods, discovered by the flight of birds, and the entrails of victims, and by divers other presages, that his duty was to accompany his friend. He then no longer hesitated, but prepared for departure ; not without regretting the desert where he had passed so many years. “ Alas !” said he, “ must I leave thee, dear grotto, where balmy sleep came every night, refreshing me after the labours of the day ! Here did the fates, amid my poverty, spin my golden days.” Then weeping, he prostrated himself to adore the Naiad, whose limpid stream had so long allayed his thirst ; and the Nymphs who inhabited the neighbouring mountains. Echo heard his lamentations, and with a plaintive voice repeated them to all the rural divinities.

PHILOCLES accompanied HEGESIPPUS to the city, to embark. He imagined the unhappy PROTESILAUS, full of shame and resentment, would avoid seeing him ; but he was mistaken : for corrupt men are shameless,



shameless, and readily stoop to every meanness. **PHILOCLES** modestly took care not to be seen by that wretch; afraid of increasing his misery by exhibiting a happy enemy going to be raised on his ruin. But **PROTESILAUS** unremittedly sought out **PHILOCLES**; endeavoured to excite his pity, and to engage him to request the king that he might return to Salentum. **PHILOCLES** was too sincere to promise his endeavours to get him recalled; for no one knew so well as he how extremely pernicious his return might have been. But he spoke very kindly to him, sympathized with him, endeavoured to comfort him, exhorted him to appease the gods by purity of manners, and by unwearied patience in his sufferings. As he understood that the king had seized all his ill-gotten wealth, he promised him two things, which he afterwards faithfully performed. One was to take care of his wife and children, who remained at Salentum in extreme poverty, exposed to public odium: the other, to send him some pecuniary assistance, to moderate his distress in that remote isle. Meantime a favourable wind began to swell their sails. **HEGESIPPUS**, impatient, suddenly called away **PHILOCLES**. **PROTESILAUS** saw them embark: his eyes, continually fixed motionless on the shore, pursued the vessel ploughing the waves, and wasted away by the wind. When he could no longer discern her, her image still was delineated on his imagination. At last, agitated, enraged, abandoned to despair, he tore his hair, rolled on the sand, reproached the gods with cruelty, called remorseless death to his relief, but in vain; death, deaf to his prayers, heeded not his deliverance from so much misery; and he had not resolution enough to end his woes by his own hand.

In the mean time, the vessel, favoured by Neptune and the winds, soon arrives at Salentum. The king, apprized that she had already entered the port, runs with **MENTOR** to meet **PHILOCLES**; embraces him tenderly, and expresses his sorrow for having persecuted him

him with so much injustice. This acknowledgment, far from being thought a weakness in the king, was regarded by all the Salentines as the effort of a great mind rising superior to its faults, frankly owning them, with a resolution to repair them. Every body shed tears of joy at seeing again the worthy man who had loved the people, and at hearing the king express himself so wisely and graciously. PHILOCLEES received the caresses of his sovereign with a modest and respectful air; and, impatient to avoid the acclamations of the people, followed him to the palace. MENTOR and he were soon in mutual confidence, as if they had passed their lives together, though they had never before seen one another; because the gods, who have denied to the wicked eyes to distinguish the good, have taught the good to distinguish one another. Those virtuously disposed, cannot be together without being united by the virtue they love.

PHILOCLEES soon requested of the king permission to retire to a solitude near Salernum, where he continued to live in poverty as at Samos. Thither the king and MENTOR went almost daily to see him; there they discussed the means of supporting the laws, and fixing the government on a solid basis for the public good. The two principal things they discussed, were the education of children, and the manner of living during peace. With respect to children, MENTOR said, they belonged less to their parents than to the state; that they were the children of the nation, its hope and strength; that it was too late to reform them after they were corrupted; that to exclude them after they had been found unworthy of employments, signified little; that it was much better to prevent the evil, than to be obliged to punish it. "The king," continued he, "is the father of all his people, more particularly the father of the youth, the flower of the nation; and care must be taken of these flowers, to improve the fruit. Let not the king then disdain to watch, and to make others

others watch the education bestowed on youth. Let him steadily maintain strict observation of the laws of Minos, which ordain, that youth be taught contempt of hardship and death; to place honour in rejecting riches and pleasure; to account lying, ingratitude, injustice, and effeminacy, as infamous vices; to sing betimes the praises of heroes who have been loved by the gods, who have performed generous actions for their country, and have signalized their valour in battle; let the charms of music captivate their hearts, to civilize and ameliorate their manners; let them learn kindness to their friends, fidelity to their allies, equity to all men, even their most inveterate enemies; and to dread death and torture less than the reproaches of conscience. If these noble maxims are early instilled into the minds of youth, and directed to the heart by graceful poetry, very few will remain uninflamed with the love of glory and virtue."

Mentor added, it was of high importance to establish public schools, to accustom youth to most vigorous bodily exercises, and to prevent idleness and effeminacy, which moulder the most promising talents. He proposed, therefore, a great variety of games and shows, to inspirit the whole people; but especially to render their bodies supple, strong, and active by exercise: he added prizes to excite a noble emulation. But what he especially wished on behalf of good manners, was, that the youth might marry betimes, and that their parents might disinterestedly leave them to choose consorts agreeable both in body and mind, to which they might be constant. But while they thus provided means to preserve the youth untainted, regular, industrious, tractable, and fond of glory, Philocles, who loved war, observed to Mentor: "In vain will you inure the youth to these exercises, if you let them languish in perpetual peace, wherein they will have no opportunity of seeing any service, nor occasion to demonstrate their valour. Thus will



will you insensibly weaken the state ; courage will decline ; luxury will corrupt the manners. Other more warlike nations will find no difficulty in conquering them ; and, by anxiously seeking to avoid the calamities attendant on war, they will fall into most deplorable servitude."

MENTOR replied : " The woes of war are more dreadful than you imagine. War exhausts a state, and ever exposes it to ruin, even amid the most glorious victories. With whatever advantages it may commence, no one is sure to conclude it without exposure to the most fatal reverses of fortune. How great soever be the superiority of your forces when you engage in battle, the smallest mistake, a panic terror, a trifle, may snatch from you the victory already in your hands, and transfer it to your enemies. But supposing your camp were ever the station of victory, you destroy yourself while you destroy your enemies. The country becomes depopulated ; the lands lie uncultivated ; commerce is interrupted : but, worst of all ! the best laws are weakened, and the manners corrupted. Youth decline the pursuit of learning ; pressing necessity obliges you to connive at a pernicious licentiousness in the army. Justice, the police, all suffer by this disorder. A king who, to acquire a little glory, or extend the limits of his dominions, sheds so much human blood, and causes such evils, is unworthy of the glory he seeks ; and deserves to lose his possessions, for wishing to usurp those that did not belong to him.

" These are the means to maintain the martial spirit of a nation in time of peace.---You have already seen what bodily exercises are ordained by us ; the prizes that excite emulation ; the maxims of glory and virtue that will fill the minds of youth, by singing almost from their cradle the great actions of heroes : add to these advantages, that of a sober laborious life. But this is not all : directly as any state in alliance with your nation is engaged in war, the flower of your

youth must be sent to it ; those especially who discover a military genius, and are most likely to profit by the service. Thus will you maintain a high reputation among your allies. Your alliance will be solicited ; or its loss will be feared : without having war at home, and at your expence, you will have gallant and intrepid youth. Even amid profound peace, you must not omit to treat with great distinction those possessed of military talents ; for the true way to prevent war, and to secure a long peace, is to cultivate the profession of arms ; to honour those who excel in this profession ; to have always officers who have served abroad ; informed of the forces, the discipline, and modes of conducting war, among the neighbouring nations : to be alike incapable of making war from ambition, as of dreading it from inactivity. Thus, by being always prepared for a necessary war, we render it almost always unnecessary.

“ As for your allies, you ought to become mediator between them, when they are ready to wage war against one another. Thereby you acquire a more sure and solid glory than that of conquerors ; you gain the love and esteem of foreigners ; they all court you, and you reign over them by their confidence in you, as over your subjects by lawful authority. You will be the depositary of their secrets ; the arbiter of their treaties ; the master of their hearts. Your reputation will extend to distant nations ; your name, like a precious perfume, diffusing itself from country to country, till it reach the most remote people. In this situation, should a neighbouring state attack you unjustly, it will find you trained to arms, and prepared ; what is very much superior, it will find you beloved, and supported ; all your neighbours will take the alarm, fully persuaded that their common safety depends on your conservation. This rampart is better security than all the walls of cities, or citadels of the strongest fortifications. This is true glory. But how few kings know how to seek it, instead of leaving it

it at great distance ! They pursue a delusive phantom, and leave true honour behind for want of knowing her."

When MENTOR had made these remarks, PHILOCLEES gazed at him with surprise ; then, turning to the king, he was charmed to observe with what avidity IDOMENEUS treasured up deep in his heart all the sentiments that flowed like a river of wisdom from the mouth of this stranger. Thus did MINERVA, under the figure of MENTOR, establish in the government of Salentum the best laws, and the most useful maxims of policy ; not so much to make the dominions of IDOMENEUS flourish, as to shew TELEMACHUS, when he returned, by a visible example, how much a wise administration contributes to render a nation happy, and to procure a good king a lasting reputation.

THE END OF THE FOURTEENTH BOOK.



## THE ARGUMENT OF THE FIFTEENTH BOOK.

TELEMACHUS, in the camp of the allies, gains the good will of PHILOCTETES, who at first was prejudiced against him on account of his father ULYSSES. PHILOCTETES, upon this, relates his adventures to him, in which he introduces a particular account of the death of HERCULES, occasioned by the poisoned vest which the centaur NESSUS gave to DEJANIRA. He acquaints him how he got from that hero his fatal arrows, without which the city of Troy could not have been taken; how he was punished for having betrayed his secrets, by all that he suffered in the isle of Lemnos; and how ULYSSES employed NEOPTOLEMUS to prevail upon him to go to the siege of Troy, where he was cured of his wound by the son of ESCULAPIUS,

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BOOK XV.



*Philoctetes attempting to destroy Ulysses.*



## THE FIFTEENTH BOOK.

**I**N the mean time **TELEMACHUS** signalized his courage amid the perils of war. When he left Salentum, he studied to gain the affection of the old commanders, who had acquired the highest reputation and experience. **NESTOR**, who had seen him before at Pylos, and who had always esteemed **ULYSSES**, treated him as if he had been his own son; giving him instructions, and enforcing them by divers examples; recounting to him the adventures of his youth, and the most remarkable exploits he had seen performed by the heroes of the preceding age. The memory of this old man, who had lived three generations, was like a history of past times engraven on marble and brass. **PHILOCTETES** at first was not so favourably disposed toward **TELEMACHUS** as **NESTOR**: the hatred he had so long cherished in his heart against **ULYSSES** prejudiced him against his son; nor could he, without uneasiness, observe the apparently favourable designs of the gods to render this young man equal to the heroes that overthrew Troy. But the moderation of **TELEMACHUS** at last overcame the resentment of **PHILOCTETES**; nor could he resist loving his mild and modest virtue. He often accosted **TELEMACHUS**, and said, "My son (for I no longer scruple to call you so), your father and I have long been, I own, mutual enemies: nay, I must confess, that after we had demolished the superb city of Troy, my heart was not then pacified; and when I saw you, I felt a difficulty to love virtue in the son of **ULYSSES**; often have I reproached myself with this. But virtue, when mild, simple, ingenuous, and modest, at last surmounts all prejudice." At length **PHILOCTETES** insensibly engaged himself to relate the cause of his so ardent and hearty hatred against **ULYSSES**.

“ I must,” said he, “ begin my story a little back. I accompanied every where the mighty Hercules, who delivered the earth from so many monsters; compared to whom, other heroes are as feeble reeds around the stately oak, or as the smallest birds in presence of the eagle. His misfortunes and mine originated from a passion which produces the most tragical events; that is, love. Hercules, who had conquered so many monsters, was unable to conquer this vile passion, but became the sport of unrelenting Cupid. Not without blushing for shame could he recollect that he had formerly forgot his glory, and spun for Omphale, queen of Lydia, like the weakest and most effeminate of men; so much was he misguided by a blind passion. A hundred times did he own to me that this event of his life had tarnished his virtue, and almost effaced the glory of all his labours. Nevertheless, O ye gods! such is the weakness and inconstancy of men, they imagine themselves all stability, yet resist nothing. Alas! the great Hercules again fell into the snares of love, of which he had so often expressed his detestation; he became enamoured of Dejanira. Happy had his passion continued constant for a woman he had espoused! But shortly the youth of Iole, in whose countenance the graces were depicted, stole his heart. Dejanira burnt with jealousy; she bethought herself of that fatal tunic which the centaur Nessus had left her when dying, as a certain mean of reviving the love of Hercules whenever he should seem to neglect her, and love some other. That tunic, deeply stained with the venomous blood of the centaur, was infected with the poison of the arrows which had pierced that monster. You know that the arrows of Hercules, who slew that perfidious centaur, had been dipped in the blood of the hydra of Lerna, and thereby poisoned; so that all the wounds they made were incurable.

“ Hercules having clothed himself in this tunic, immediately felt a devouring flame penetrating the  
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very marrow of his bones : he roared hideously ; mount *Cæta* resounded ; all the deep valleys echoed ; even the sea seemed agitated. The most furious bulls bellowing in fight, are by no means so dreadful. The unhappy *Lychas*, who brought him the tunic from *Dejanira*, having ventured to approach—transported with anguish, he seized him, whirled him about as a slinger does a stone in a sling, when he would throw it to a great distance. Thus *Lychas*, flung from the mountain top by the mighty arm of *Hercules*, fell among the waves of the sea, where he was instantly changed into a rock, which still retains the human form ; and, continually beaten by the angry waves, terrifies from afar the wary pilot ! After the misfortune of *Lychas*, I thought I could no longer trust myself with *Hercules* : I endeavoured to hide in the deepest caverns. I saw him easily uproot, with one hand, lofty ashes and old oaks, which for many ages had defied winds and storms. With the other hand he vainly endeavoured to rend from his back the fatal tunic ; it was glued to his skin, and as it were incorporated with his body. In proportion as he tore it, he also tore his skin and his flesh ; his blood trickled down and bedewed the ground. His fortitude at last surmounting his pain, he exclaimed : “ You see, my dear *PHILOCTETES*, what misery the gods make me suffer : they are just ; I have offended them, and violated conjugal fidelity. After vanquishing so many enemies, basely have I suffered myself to be vanquished by love of a stranger beauty : I die, and die content to appease the gods. But, alas ! my dear friend, whither have you fled ? Excess of anguish, I own, has made me guilty of a cruelty to the unhappy *Lychas*, which I regret : he knew not what a venom he brought me ; he deserved not so to suffer from my hand. But think you I can forget the friendship I owe you, that I would deprive you of life ? No, no ; I will not cease to love *PHILOCTETES* : he shall receive into his bosom my departing



parting breath ; he shall gather my ashes. Where are you then, O my dear PHILOCTETES ! PHILOCTETES ! my only hope remaining here below ?”

“ At these words, I ran eagerly toward him : he held out his arms ready to embrace me ; but he forbore, fearing he should kindle in my bosom the cruel fire by which he was himself devoured. “ Alas !” said he, “ even that consolation is now denied me.” So saying, he gathered all the trees he had overthrown ; made a pile of them on the top of the mountain : this he ascended with great tranquillity ; then spreading upon it the skin of the Nemean lion, which had so long covered his shoulders, when he went from one end of the earth to the other to destroy monsters, and to deliver the unhappy ; he leaned on his club, and ordered me to fire the pile. My hands trembling, and horror-struck, could not refuse him this melancholy office ; for life was to him no longer a gift from the gods. So insupportable was it, I even feared lest the excess of his pain should transport him to some action unworthy that virtue which had astonished the universe. As he perceived the fire begin to seize the pile : “ Now,” said he, “ my dear PHILOCTETES, I find your friendship genuine, since you more regard my honour than my life : may the gods reward you ! What upon earth I value most, I leave you ; these arrows dipt in the blood of the hydra of Lerna. You know the wounds they make are incurable ; by these you will be invincible as I have been : no mortal will dare engage in combat against you. Remember that I die true to our friendship : never forget my affection for you. But if you are indeed afflicted at my sufferings, a last consolation is still in your power : promise never to discover either my death, or the place where you deposit my ashes.” This I promised him ; alas ! I even swore it, bedewing his pile with tears : a gleam of joy sparkled in his eyes. But suddenly a cloud of smoke and flame enveloped him, stifled his voice, and nearly concealed him from  
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from my sight. I saw him once more through the flames, his countenance as serene as if amidst his friends, enjoying festive delicacies, crowned with flowers, and scented with perfumes. Shortly the flames consumed all that was earthly and mortal in him; shortly remained nothing of all he had received at his birth from his mother Alcmena; but, by order of Jupiter, he still retained that subtle and immortal nature, that celestial flame, the true principle of life, which he had received from the father of the gods. He therefore ascended to them, to the golden canopy of bright Olympus, to drink nectar, where the gods gave him as his spouse the lovely Hebe, goddess of youth, who poured nectar into the cup of the mighty Jupiter, before Ganymede had received that honour.

“As for me, I found those arrows he had given me to raise me above heroes, an inexhaustible source of woes. Ere long the confederate kings undertook to revenge Menelaus of the infamous Paris, who had carried off Helen, and to overturn the empire of Priam. But the oracle of Apollo informed them that they could not hope happily to end the war without the arrows of Hercules.

“Your father ULYSSES, ever the most discerning and the most active in all consultations, undertook to persuade me to accompany them to the siege of Troy, and to carry with me these arrows, which he imagined I possessed. It was now long since Hercules had disappeared from earth. No longer was mention made of new exploits by that hero: monsters and robbers began to appear again with impunity. The Greeks knew not what to determine respecting him; some saying he was dead, others that he was gone even to the frozen pole, to subdue the Scythians: ULYSSES maintained that he was dead, and undertook to make me acknowledge it. He came seeking me at a time when I was still inconsolable for the loss of the great Alcides; he had extreme difficulty to accost me, for I

could not bear the sight of men ; I could not bear being torn from the desarts of mount *Œta*, where I had seen my friend expire ; I meditated only to revive the image of that hero, and to weep at the sight of these melancholy desarts. But soft irresistible persuasion sat on your father's lips ; he shed tears, he appeared almost as much afflicted as myself ; he insensibly won my heart and confidence. He interested me for the Grecian kings, going to fight in a good cause, but who could not succeed without me. Yet he never could draw from me the secret of the death of *Hercules*, which I had sworn never to reveal ; but he had no doubt he was dead, and pressed me to indicate where I had deposited his ashes. Alas ! I could not think, without horror, of perjuring myself by mentioning a secret which I had promised to the gods never to relate. Not daring to violate my oath, I was weak enough to elude it (the gods have punished me) ; I stamped with my foot on the spot where I had buried the ashes of *Hercules*. Afterwards I went and joined the confederate kings, who received me with equal joy as if they had received *Hercules* himself. When I was in the isle of *Lemnos*, willing to shew the assembled Greeks the powers of my arrows, preparing to pierce a deer that rushed into a thicket, I inadvertently let drop the arrow from the bow-string on my foot, where it made a wound that I feel to this day. Immediately I experienced the same anguish as *Hercules* had suffered : night and day I filled the isle with my cries ; a black tainted blood running from my wound, infected the air, and diffused through the Grecian camp a stench sufficient to suffocate the most vigorous. The whole army shuddered to see me in such extremity, and all concluded it was a punishment inflicted on me by the just gods. *ULYSSES*, who had drawn me into this war, was the first to abandon me. This he did, as I have since learned, because he preferred the common interests of Greece, and victory, to the obligations



tions of private friendship and decorum ! No sacrifices were offered in the camp ; so much was the whole army affected with my horrid wound, its contagion, and my hideous groans. But at the time when I saw myself abandoned by all the Greeks, as advised by ULYSSES, his policy appeared fraught with the most horrible inhumanity, and the blackest treachery. Alas ! I was blind, and saw not that it was just the wisest men should be against me, as were the gods, whom I had offended. I continued nearly the whole siege of Troy alone, helpless, hopeless, comfortless ; abandoned to the most exquisite tortures in that savage desert isle, where I heard only the noise of the sea waves breaking against the rocks. In the midst of this solitude I found an empty cavern in a rock, which projected into the air two points, like two heads : from hence issued a fountain of clear water. This cavern was the retreat of wild beasts, to whose fury I was day and night exposed. I gathered some leaves to lie on : my whole possessions were, a wooden dish coarsely wrought, and some rags, with which I staunch'd the blood, and dress'd my fatal wound. There, forsaken by men, given up to the wrath of the gods, I pass'd my time in shooting with my arrows pigeons and other birds which flew about the rock. When I had killed a bird for food, I was obliged to crawl on the ground with great pain to fetch it ; thus my hands prepar'd my nourishment. It is true, the Greeks at their departure left me some provisions ; but they last'd not long. I procur'd fire from flints. This life, frightful as it is, would have seem'd agreeable, far from treacherous ungrateful men, had I not been overwhelmed with pain, and continually reviewing in idea my unhappy fate. What ! said I—decoy a man from his native country, as the only avenger of Greece ; then abandon him while asleep in this desert isle ! For while I was asleep the Greeks left me. Imagine what was my surpris'e, and what tears I shed, when awaking I saw the ships ploughing the waves !

Alas ! after searching on all sides in that solitary savage isle, I found only misery. In fact, there is no port, no commerce, no hospitality, no man willingly tempts the strand. There are seen only wretches driven on it by storms ; nor can society be hoped for but from shipwrecks : even such visitants would not venture to carry me off ; fearing the wrath of the gods and of the Greeks. Ten years I suffered shame, pain, and hunger ; feeding a wound that wasted me : hope itself was extinguished in my heart.

At last, returning one day from seeking medicinal herbs for my wound, I saw in my cave a handsome youth, graceful, but heroic and lofty. I fancied I saw Achilles, so much did he resemble his features, looks, and manner ; only I perceived by his age that it could not be him. I discerned in his countenance united pity and perplexity ; he was affected to see with what pain and slowness I dragged myself along ; the doleful piercing cries with which I made all the coast resound, melted his heart. " Stranger ! said I, at a considerable distance, what misfortune has brought you into this uninhabited isle ? I recognize the Grecian habit ; that habit still dear to me ! O how I long to hear your voice, to find on your lips that language which I learned in earliest infancy, but have not spoken to any so long in this solitude. Fear not to behold a man so wretched : your duty is compassion." Scarce had Neoptolemus pronounced, " I am a Greek," than I exclaimed : " O charming words ! after so many years of silence, and unremitting pain ! O my son ! what misfortune, what tempest, or rather what favourable wind, has brought you hither to end my sufferings ?" He replied : " I am of the isle of Scyros ; thither I return : it is said I am son of Achilles ; you know all." So concise a reply not satisfying my curiosity, I said : " O son of a father I so greatly loved : dear foster-child of Lycomedes, how came you hither ? and from whence ?" He answered : " I come from the siege of Troy." " You was not," said I, " in  
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the first expedition?" "Was you?" said he. To this I replied: "I perceive you know neither the name of PHILOCTETES, or his misfortunes. Alas! unhappy that I am! My persecutors insult me in my sufferings. Greece knows not that I suffer: my woes increase. This I owe to the Atrides; the gods reward them!" I then informed him how I had been abandoned by the Greeks. He heard my complaints, and then entered upon his own: "After the death of Achilles," said he . . . I instantly interrupted him, and said: "What! Achilles dead? Forgive me, my son, if I impede your narrative by the tears I owe your father." Neoptolemus replied: "Such interruption is consolation: how grateful to see PHILOCTETES weep for my father!" Neoptolemus resuming his narrative, said: "After the death of Achilles, ULYSSES and Phœnix fought me, affirming that Troy could not be taken without me. They found no difficulty in prevailing on me to accompany them. Grief for the death of Achilles, and desire of inheriting his glory in that war, sufficiently incited me to follow them. When I arrived, the army gathered about me, and every one swore he beheld again Achilles: but, alas! he was no more. Young and inexperienced, I imagined I had all to hope from those who so lavishly bestowed their praises; I therefore immediately demanded of the Atrides my father's arms. They harshly replied: Whatever else belonged to him you shall have; but as for his arms, they are destined for ULYSSES."

"Instantly I was vexed, I wept, I raged: but ULYSSES, unmoved, said to me: Young man, you have not shared with us the perils of this long siege; you have not merited such arms, never shall you have them: you speak already too haughtily. Thus unjustly deprived of the arms by ULYSSES, I am returning to the isle of Scyros, less offended at ULYSSES than at the two sons of Atreus. May every one that is their enemy be the friend of the gods! OPHILOCTETES!



TES ! I have told you all." I then asked Neoptolemus wherefore Ajax, the son of Telamon, had not prevented that injustice. He replied : " He is dead." Dead ! said I, while ULYSSES is not dead ? on the contrary, he flourishes still in the army. I then asked him respecting Antilochus, son of the sage Nestor ; and Patroclus, so dear to Achilles. " They too are dead," replied he. I again exclaimed : " What, dead ! alas ! What do you tell me ? Thus cruel war mows down the good, but spares the bad. If ULYSSES is alive, Thersites doubtless is living also. Such are the doings of the gods ; yet we still sing their praises !" While I thus vented my rage against your father, Neoptolemus continued to deceive me ; adding these melancholy words : " Far from the Grecian army, where evil out-values good, I go now to live content in the wild isle of Scyros. Adieu, I must be going ; may the gods grant you a cure !" I immediately answered : " O my son ! I conjure you by the manes of your father, by your mother, by all whatever you hold most dear on earth, not to leave me alone thus woful as you see me. I am not ignorant how troublesome I shall be to you ; but it would be shameful in you to abandon me : throw me down at the stem, or stern, or in the hold, wherever I shall incommode you least. Great minds alone know what glory there is in goodness : leave me not in a desert, where are no vestiges of man ; carry me to your native country, or to Eubœa, which is not far from mount Cœta, Trachine, and the pleasant banks of the river Sperchius : send me to my father. Alas ! how I dread lest he should be dead ! I requested him to send me a vessel ; either he is dead, or those who promised to acquaint him with my misery have neglected it. I now apply to you, O my son ! Remember how precarious is every thing human. He who is in prosperity should fear abusing it, should help the miserable !" Thus did excess of grief make me address Neoptolemus, who promised to take me with him.

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Then I again exclaimed : " O happy day ! O amiable Neoptolemus, worthy the glory of thy father ! Dear companions in this voyage, let me bid adieu to this melancholy retreat. See where I have lived, imagine what I have suffered ; none beside myself would have borne it. But necessity had instructed me ; and by that men are taught what they otherwise never would have learned. Those who have never suffered, know nothing ; they know neither benefits nor evils : they know not men, they know not themselves." Having made these reflections, I took up my bow and arrows. Neoptolemus begged permission to kiss arms so celebrated, and rendered so sacred by the invincible Hercules. I answered : " You may do all ; you, my son, restore me this day to light, to my country, to my father bending under old age, to my friends, to myself ; you may touch these arms, and boast you are the only Greek who has merited that honour." Accordingly Neoptolemus went into my grotto, to admire my arms. Mean time, my pain became exquisite ; I was quite beside myself ; I knew not what I did, calling for a sharp knife to cut off my foot ; exclaiming, " O death ! so much solicited, why delayest thou ? O young man, burn me immediately, as I burnt the son of Jupiter ! O earth, O earth ! receive a dying man, who can never raise himself again." " From this paroxysm of pain I swooned as usual, till a profuse sweat began to relieve me ; black, purulent blood at the same time flowing from my wound. During my fit, Neoptolemus might easily have carried off my bow and arrows, and left me ; but he was the son of Achilles, and not born to deceive. When I revived, I perceived his perplexity : he sighed, like one ignorant of dissimulation, and acting against his own heart. " Do you intend," said I, " mischief by surprise ? What then is the matter ?" " You must," said he, " follow me to the siege of Troy." " Ah ! my son, replied I hastily, what say you ? I am betrayed ; restore me that bow, take not away my life. Alas !

Alas ! he answers not ; he eyes me calmly, nothing moves him. O coasts and promontories of this isle ! O wild beasts ! O craggy rocks ! to you I complain ; for to you only can I complain, you are accustomed to my groans. Must I be betrayed by the son of Achilles ? He deprives me of the sacred bow of Hercules : he would drag me to the Grecian camp to triumph over me ; not reflecting that his triumph is over a dead man, over a spectre, a shadow. O had he attacked me when in vigour ! but now he attacks me by surprise. What shall I do ? Restore, my son ; act like your father and yourself. What say you ? Alas ! you speak not. O savage rock ! I come to thee naked, wretched, forsaken, destitute of food ; I shall die alone in this cave ; the wild beasts will devour me, having now no bow to kill them. No matter ! But, my son, you do not seem wicked ; you are prompted by some advice ; restore my arms, and begone."

"Neoptolemus, in a low voice, with tears in his eyes, said : "Would to the gods I had never left Scyros !" Immediately after I exclaimed : "Ah ! what do I see ? Is it not ULYSSES ?" Directly I heard his voice replying : "Yes, it is I." Had the gloomy realm of Pluto opened, and I had seen black Tartarus, which the gods themselves fear to behold, I could not, I own it, have been seized with greater horror. I exclaimed again : "O isle of Lemnos, I call thee to witness ! O sun, thou seest it, and suffereest it !" ULYSSES, without emotion, replied : "Jupiter wills it, I execute his will." "Dare you," said I, "name Jupiter ? See you that young man, who was not born for fraud, and who grieves while performing what you enjoin him ?" "Neither to hurt you nor deceive you are we come," said ULYSSES, "but to deliver you, to cure you, to furnish you the glory of taking Troy, and to return you to your native country. Not ULYSSES is the enemy of PHILOCTETES, but himself." On this, I poured out against your father all with which rage  
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could



could inspire me. "Since you forsook me on this coast," said I, "why not leave me here in peace? Go, pursue military glory, and every pleasure: enjoy your happiness with the sons of Atreus; leave me my misery and pain. Why carry me away? I am now nothing, I am already dead. Why think you not now, as you thought formerly, that I cannot go with you; that my groans, and the infection of my wound, would disturb the sacrifices? O ULYSSES, author of my woes! may the gods . . . . But the gods hear me not; on the contrary, they encourage my enemy. O my native land, which I shall see no more! O ye gods, if there remain one just enough to take pity on me, punish, punish ULYSSES; then shall I think myself cured!" While I thus raved, your father calmly regarded me with an air of compassion, like one who, far from being offended, bears with and excuses the perverseness of a wretch whom fortune hath soured. He appeared to me like a rock on the mountain top, which mocks the fury of the winds, and unmoved exhausts their rudest assaults. Thus your father kept silence, waiting till my rage had spent itself; for he knew that we must not attack the passions to reduce them to reason, till they begin to weaken by a kind of lassitude. Then he addressed me thus: "O PHILOCTETES, where is your reason and courage? This is the moment to use them. You are unworthy to be the deliverer of Greece, and the destroyer of Troy, if you refuse to accompany us, and to fulfil the will of Jupiter respecting you. Adieu, remain in Lemnos; these arms, which I carry off, will procure me that glory intended for you. Come, NEOPTOLEMUS, let us be gone; in vain we speak to him; compassion for a single man ought not to make us abandon the safety of all Greece."

"Then was I like a lioness, robbed of her whelps, filling the forest with her roarings. "O cavern, said I, never will I quit thee, thou shalt be my tomb! O sad retreat! No more food, no more hope! Who

will give me a dagger to destroy myself? Oh that the birds of prey would bear me away! No more shall I pierce them with my arrows. O precious bow! O bow made sacred by the hands of the son of Jupiter! O dear Hercules, if you retain any sympathy, are you not indignant? The hands of thy faithful friend no longer hold thy bow, but the impure and treacherous grasp of ULYSSES. Birds of prey! Savage beasts! Fly no more from this cavern, I have no arrows. Wretch that I am! I cannot now hurt you; come, devour me; rather let the thunder of pitiless Jupiter crush me." Your father having tried every other way to prevail upon me, at last conceived the best would be to restore my arms; accordingly he made a sign to Neoptolemus, who restored them immediately. Then said I to him: "Worthy son of Achilles! you prove that such you really are; but let me destroy my enemy." I would have let fly an arrow at your father; but Neoptolemus withheld me, saying: "Resentment blinds you, and prevents your seeing what an unworthy action you design." As for ULYSSES, he appeared as little moved at my arrows as at my reproaches. I felt respect for such patience and intrepidity; I was ashamed that, transported by passion, I should have thought of employing my arms to slay him who had caused them to be restored. But, as my resentment was not yet extinguished, I was extremely mortified to owe them to a man whom I so greatly hated. In the mean time, Neoptolemus accosted me thus: "Know that the divine Helenus, son of Priam, by the order and inspiration of the gods, quitted Troy, and has unveiled futurity to us. Unhappy Troy, said he, shall fall; but not till attacked by him who possesses the arrows of Hercules; and who cannot be cured till arrived before Troy walls, where the sons of Æsculapius will heal his wound." Here I found myself perplexed: I was charmed with the simplicity of Neoptolemus, and the readiness with which he had restored my bow; yet

yet could I not be reconciled to life, if I must yield to ULYSSES; a false shame kept me in suspense. Shall I be seen, said I to myself, with ULYSSES and the sons of Atreus? What will people think of me? While in this uncertainty, I heard suddenly a voice more than human; and beheld, in a bright cloud, Hercules encompassed with rays of glory. I immediately recognized his features, somewhat harsh, his robust make, and his plain manners; but he appeared with a majesty and dignity never equalled by him when subduing monsters on earth. He thus addressed me: "You hear, you see Hercules: I have left lofty Olympus to inform you the commands of Jupiter. You know by what labours I have acquired immortality. You must accompany the son of Achilles, and tread in my steps in the road of glory. You shall be cured, and with my arrows shall transfix Paris, the author of so many disasters. After the reduction of Troy, you shall send rich spoils to your father Pæan on mount Oeta; they shall be placed on my tomb as a monument of victory obtained by my arrows. And you, O son of Achilles, to you I declare that you cannot conquer without PHILOCTETES, nor PHILOCTETES without you. Go, then, like two lions together seeking prey. I will send Æsculapius to Troy to cure PHILOCTETES. Above all, O Greeks, love and reverence religion; all things else die, she never dies." Having heard these words, I exclaimed: "O happy day! Delightful light, at length again thou visitest me after so many years. I obey, and shall but take my leave of this place and quit it. Adieu, dear cave! Adieu, nymph of these watery plains! I shall hear no more the rumbling of these waves. Adieu, thou sea-coast! where so often I have felt the inclemency of the air. Adieu, ye promontories! whence echo so often returned my groans. Adieu, ye fresh-water fountains! that to me have been so bitter. Isle of Lemnos, adieu! Let me happily quit thee, since I go whither I am called by the



will of the gods and my friends. We then embarked, and arrived before Troy. Machaon and Podalyrius, by the divine skill of their father Æsculapius, cured my wound, or at least brought me to the condition in which you see me. I am not in pain ; I have entirely recovered my strength ; but am somewhat lame. I flew Paris, like a timorous fawn, transfixed by the huntsman's arrows. Troy was soon laid in ashes : the rest you know. Yet I still retained a singular antipathy to the sage ULYSSES, from recollection of my sufferings ; his virtue could not appease my resentment : but my acquaintance with his son, who resembles him, and whom I cannot but love, inclines my heart to the father also."

## END OF THE FIFTEENTH BOOK.

## ARGUMENT OF THE SIXTEENTH BOOK.

TELEMACHUS falls out with PHALANTUS, in consequence of a dispute, which had the best right to certain prisoners. He engages and vanquishes HIPPIAS; who, despising his youth, had, in a haughty manner, seized these prisoners for his brother PHALANTUS. But, far from being pleased with his victory, he laments in secret his temerity and error, which he would gladly atone for. In the mean time, ADRASTUS, king of the Daunians, being informed that the confederate kings thought of nothing but making up the quarrel between TELEMACHUS and HIPPIAS, goes and attacks them unexpectedly. Having taken a hundred of their ships by surprize, he transports his troops in them to their camp, then sets fire to them, and attacking the quarter where PHALANTUS commanded, kills his brother HIPPIAS, and PHALANTUS himself is dangerously wounded.

## THE SIXTEENTH BOOK.

WHILE PHILOCTETES thus recounted his adventures, TELEMACHUS was held in motionless attention ; his eyes fixed on the great man who spake. All the different passions which had agitated HERCULES, PHILOCTETES, ULYSSES, and NEOPTOLEMUS, appeared successively on the susceptible countenance of TELEMACHUS, as they were represented. In the course of the narration, he sometimes exclaimed, and interrupted PHILOCTETES, undesignedly ; sometimes he appeared deeply thoughtful, like one profoundly meditating the consequences of things. When PHILOCTETES described the perplexity of Neoptolemus, who was incapable of dissimulation, TELEMACHUS seemed equally perplexed ; one would then have taken him for Neoptolemus himself.

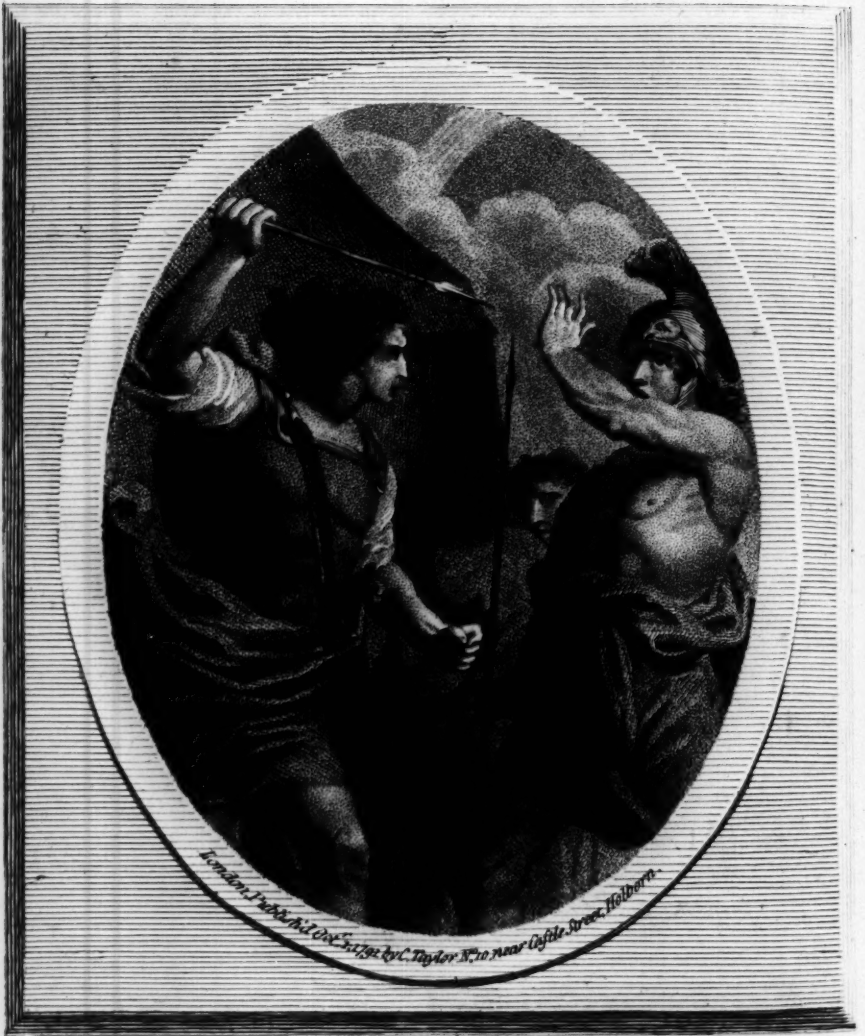
The army of the allies was marching orderly against ADRASTUS, king of the Daunians, who despised the gods, and whose study was to deceive mankind. TELEMACHUS found no small difficulty in keeping fair with so many kings, jealous of one another. He was to avoid giving umbrage to any, and to acquire the love of all. He was good-natured and sincere, but not very affable ; apt to disregard what might render him agreeable to others ; not fond of riches, yet unadvised how to bestow. Thus, with a heart noble and benevolent, he seemed neither obliging, nor sensible to kindness, nor generous ; neither properly acknowledging attentions done him, nor readily perceiving their merit ; without reflection, he followed his own inclination. His mother PENELOPE, in spite of MENTOR, had cherished in him a haughtiness and pride that tarnished all, even his most amiable qualities. He looked on himself as superior in nature to  
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BOOK XVI.



*Telemachus assaulting Hippius.*

the rest of mankind; they seemed to him placed upon earth by the gods only for his pleasure; to serve him, to prevent all his wishes, and to refer all to him as a sort of divinity. He thought his servants sufficiently highly rewarded by the happiness of serving him. When it was to please him, nothing was to be impossible in execution; the least delay irritated his native warmth. Whoever had observed this natural temper, would have thought him incapable of loving any thing but himself, and unaffected but by his personal glory or pleasure. But this indifference toward others, this constant attention to himself, was entirely owing to continual transports excited by the violence of his passions. He had been humoured by his mother from the cradle, and was a remarkable instance of the unhappiness attending high birth. The severity of fortune which from his youth he had suffered, had not been able to abate his impetuosity and haughtiness: stripped of all, deserted, exposed to so many distresses, he still retained his pride; ever rising, like the pliant palm, still mounting, whatever efforts are used to depress it. While TELEMACHUS was with MENTOR, these defects did not appear, but diminished daily. Like a high-spirited courser bounding over the spacious plains, whom neither craggy rocks, nor precipices, nor torrents can restrain; and who owns but one man, whose hand and voice are capable of taming him; so TELEMACHUS, full of noble ardour, could be curbed and governed but by MENTOR: yet a single glance of his eye checked at once his wildest impetuosity; he instantly understood what meant such a glance; recalled directly every sentiment of virtue into his heart; his understanding in a moment restored calm and serenity to his countenance. NEPTUNE, when he lifts his trident, and threatens the boisterous waves, not more suddenly calms the gloomy tempests.

When TELEMACHUS found himself alone, all his passions controlled, like a torrent stopped by some strong



strong dam, now resumed their course. He could not bear the arrogance of the Lacedæmonians, nor of PHALANTUS who commanded them. That colony which had lately founded Tarentum, consisted of young men born during the siege of Troy, who had received no education. Their illegitimate birth, the guilt of their mothers, the licentiousness in which they had been brought up, and their dissolute manners, rendered them surprisngly rude and ferocious. They rather resembled a band of robbers than a Greek colony. On all occasions PHALANTUS affected to contradict TELEMACHUS; often interrupted him in council, despising his advice, as that of inexperienced youth. He ridiculed him, treated him as weak and effeminate; pointed out to the chiefs of the army his most trifling faults. He endeavoured to excite a general jealousy of him, and to render his haughtiness odious to the whole army.

One day TELEMACHUS having taken some prisoners from the Daunians, PHALANTUS pretended they belonged to him, because it was he, as he said, who, at the head of his Lacedæmonians, had defeated that detachment of the enemy; and TELEMACHUS, finding the Daunians already vanquished and put to flight, had had no other trouble than to spare their lives, and conduct them to the camp. TELEMACHUS, on the contrary, maintained that he had prevented PHALANTUS from being beaten, and that the victory over the Daunians was owing to him. They went both before the assembly of the confederate kings, to plead their cause. TELEMACHUS was so far enraged as to threaten PHALANTUS; and they would have fought upon the spot had they not been prevented. PHALANTUS had a brother named HIPPIAS, famous throughout the army for his valour, strength, and dexterity. "Pollux, said the Tarentines, fought not better at the cestus; Castor surpassed him not in horsemanship; he had almost the strength and stature of Hercules. The whole army dreaded him;

for he was even more quarrelsome and brutal than strong and intrepid. HIPPIAS having observed how haughtily TELEMACHUS had threatened his brother, goes directly and takes the prisoners, to carry them to Tarentum, without waiting the decision of the council. TELEMACHUS being privately informed of this, quitted the council agitated with rage: like a foaming wild boar seeking the huntsman that wounded him. Thus he traversed the camp, earnestly looking for his enemy, and brandishing the dart with which he intended to dispatch him. At last he meets him, and at sight of him his fury redoubled. It was not now the sedate TELEMACHUS, taught by MINERVA, under the figure of MENTOR; it was a raving mad-man, or a roaring lion. He instantly called out to HIPPIAS: "Stop, thou most dastardly of all men: stop; we shall see whether thou canst take from me the spoils of those I vanquished. Thou shalt not carry them to Tarentum; go, descend directly to the gloomy banks of Styx." He spoke, and threw his dart; but threw it in such fury that he neglected to take aim: the dart missed HIPPIAS. Forthwith he drew his sword, whose hilt was gold. This LAERTES had presented him when he left Ithaca, as a pledge of his love. LAERTES had worn it when young with great glory; and it had been stained with the blood of many famous captains among the Epirotes, during a war in which LAERTES was victorious. Scarce had TELEMACHUS drawn this sword, when HIPPIAS, willing to avail himself of his strength, rushed upon him, to wrest it out of his hands. The sword broke in the struggle; they immediately grappled and closed. Behold them now, like two wild beasts, endeavouring to tear one another; fire sparkles in their eyes; they bend, they stretch, they stoop, they rise, they spring, thirsting for each other's blood. Then they close foot against foot, hand against hand, intertwining so closely the two bodies seemed but one. But HIPPIAS, of more advanced age, seemed likely to over-

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whelm **TELEMACHUS**, whose tender youth was less robust: already out of breath, **TELEMACHUS** felt his knees sink under him. **HIPPIAS** perceiving him failing, redoubled his efforts: all had been over with the son of **ULYSSES**, who would have suffered the penalty of his rage and rashness, had not **MINERVA**, who watched over him from afar, and who suffered him to experience so great danger, as a lesson, determined the victory at last in his favour.

She did not quit the palace of Salentum; but she sent Iris, the swift messenger of the gods, who, with light wing flying, traversed the immense space of air, leaving behind her a long train of light, which tinged the clouds a thousand different dyes: she alighted not till on the sea-coast, where was encamped the numerous army of the allies. She saw from far the encounter, the ardour, and the efforts of the two combatants. She shuddered at seeing the danger of young **TELEMACHUS**; approaching, concealed in transparent clouds, which she had formed of subtle vapours, at the very instant when **HIPPIAS**, feeling all his strength, believed himself victorious: she covered the young pupil of **MINERVA** with theegis, with which the goddess of wisdom had entrusted her. Immediately **TELEMACHUS**, whose strength was exhausted, felt fresh vigour; in proportion as he revived, **HIPPIAS** faltered: he felt a something divine that loaded and disconcerted him. **TELEMACHUS** presses him, attacks him, sometimes on one side, sometimes on another, confounds him, leaves him not a moment to recover heart; at last he throws him down, and falls upon him. A sturdy oak of Mount Ida, felled by a thousand strokes of the ax, with which the whole forest resounded, makes not more dreadful noise in falling; the earth groaned; all around was shaken. Now, with victory, wisdom again took possession of **TELEMACHUS**. Scarce was **HIPPIAS** overthrown, when the son of **ULYSSES** became sensible of his fault committed in thus attacking the brother of a confederate



rate king, whom he had come to assist ; and he recollected, with shame and confusion, the sage counsel of MENTOR. Ashamed of his victory, he saw clearly that he deserved to have been vanquished. In the mean time, PHALANTUS, transported with rage, ran to assist his brother : he would have transfixed TELEMACHUS with a dart he carried, had he not feared to wound, at the same time, HIPPIAS, whom TELEMACHUS kept under him in the dust. The son of ULYSSES might easily have deprived his antagonist of life ; but, his anger being cooled, he thought only of repairing his fault by shewing moderation. Rising, he exclaimed : “ HIPPIAS ! I am satisfied with having taught you never again to despise my youth : live ; I admire your strength and courage. The gods have protected me : submit to their power ; let us now think only of fighting together against the Daunians.” While TELEMACHUS spoke thus, HIPPIAS arose, covered with blood and dust, and filled with shame and chagrin. PHALANTUS not daring to deprive of life him who had so generously given life to his brother, was in great rage and perplexity. All the allied kings ran to part the combatants. They conveyed TELEMACHUS to one quarter, and to another PHALANTUS and HIPPIAS, who now, mortified and humbled, durst not lift up his eyes. The whole army was inexpressibly amazed, that TELEMACHUS, at an age when men have not yet attained their full strength, had been able to overthrow HIPPIAS, who in power and size resembled those earth-born giants that formerly attempted to drive the immortal gods from Olympus. But the son of ULYSSES was far from enjoying pleasure from his victory : while the army was incessantly extolling him, ashamed of his fault, he withdrew to his tent, and, unable to bear himself, with sighs lamented his temerity. He perceived how unjust and unreasonable he was during these transports ; he discovered a fund of vanity, weakness, and meanness in this excessive pride. He acknowledged that true

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greatness consisted in moderation, justice, modesty, and humanity. This he saw, yet dared not hope amendment after so many relapses; he lost all patience with himself, and was heard to roar like a furious lion. He continued two days shut up alone in his tent, punishing himself, and determinately secluded from all company. "Alas!" said he, "shall I dare look MENTOR in the face again? Am I the son of ULYSSES, the wisest, the most patient of men? Came I hither to sow division and disorder among the allies? Their blood, or that of their foes the Daunians, ought I to shed? I have acted rashly; I did not even know how to throw my dart; I ventured to attack HIPPIAS, with unequal strength; I ought to have expected only death, and the disgrace of being vanquished. But what of that? I should have been no more: no, I should have been no more, that rash TELEMACHUS, that young fool, never the better for any advice: my disgrace would have ended with my life. Alas! could I even hope that I should never again do what I am now so grieved for having done, I were happy, too happy; whereas, perhaps, ere the day closes I shall commit, and wish to commit again, the very same faults of which now I feel such shame and abhorrence. O fatal victory! O applause I cannot bear! cruel upbraiding of my folly!" While thus alone, and inconsolable, NESTOR and PHILOCTETES visited him. NESTOR intended to have expostulated with him on his misconduct; but that sage old man soon perceiving the youth's distress for it, changed his intended serious remonstrances into the language of kindness, to moderate his chagrin.

This quarrel retarded the operations of the army of the confederate princes: they could not march toward the enemy till they had reconciled PHALANTUS and HIPPIAS to TELEMACHUS. They were every moment afraid lest the Tarentine troops should attack the hundred young Cretans who had followed TELEMACHUS to the war. All, in short, was confusion, and that

that by the fault of *TELEMACHUS* alone ; who, seeing himself the author of so many present evils, and future dangers, distracted himself with grief. Great was the perplexity of the chiefs : they feared putting the army in motion, lest the Cretans of *TELEMACHUS*, and the Tarentines of *PHALANTUS*, should attack each other on the march ; for with great difficulty were they restrained in the camp, where they were closely guarded. *NESTOR* and *PHILOCTETES* were continually passing and repassing between the tent of *TELEMACHUS* and that of the implacable *PHALANTUS*, who breathed nothing but vengeance. Neither the mild eloquence of *NESTOR*, nor the authority of the great *PHILOCTETES*, could moderate his savage spirit, which was, besides, continually inflamed by the enraged conversation of his brother *HIPPIAS*. *TELEMACHUS* was much milder, but so deeply depressed by grief, that he was quite inconsolable. While the princes were thus agitated, the whole army was under the greatest consternation ; all the camp appeared like a family in distress for the loss of a father, the support of his relatives, and the tender reliance of his little children. In this confusion, and this consternation of the army, suddenly was heard a frightful noise of chariots, of arms, the neighing of horses, the cries of men ; some victors, thirsting for carnage ; others flying, wounded, or dying. A whirlwind of dust formed a thick cloud obscuring the sky, and overspreading the whole camp. To this was soon added a thick smoke, that infected the air, and prevented respiration. Then was heard a hideous noise, like that of the flaming eruptions which issue from the scorched bowels of Mount *Ætna*, when *Vulcan* with his cyclops forges thunderbolts for the father of the gods : terror struck every heart ! The vigilant and indefatigable *AURASTUS* had surprised the allies, having concealed his march from them, while exactly informed of their motions. He had, with incredible diligence, made the circuit of an almost inaccessible moun-



mountain ; whose passes were mostly seized by the allies. Possessed of these defiles, they thought themselves perfectly secure, and even supposed that through these passages they could fall unexpectedly on the enemy behind the mountain, when some reinforcements they expected were arrived. *ADRASTUS*, who bestowed money by handfuls to procure the secrets of the enemy, had learnt their designs ; for *NESTOR* and *PHILOCTETES*, commanders otherwise of such wisdom and experience, were not secret enough in their enterprizes. *NESTOR* in the decline of life took too much pleasure in recounting what might procure him applause. *PHILOCTETES* naturally spoke less ; but being of a warm temper, if ever so little irritated, he was sure to disclose what he had determined to conceal. Artful men had found the key of his heart, whereby to draw from it the most important secrets. They needed only anger him : then, fiery and transported, he broke out into menaces ; and boasted of having infallible means to accomplish his designs. If they seemed to doubt of these means ever so little, instantly he would inconsiderately explain them, and thus the deepest secret escaped from the bottom of his heart. Like a vessel of great price, but leaky, whence run out the most delicious liquors, the heart of this great commander could keep nothing close. The traitors, corrupted by the money of *ADRASTUS*, easily availed themselves of the weakness of these two kings. *NESTOR* they were perpetually flattering by extravagant praises, reviving to his view his former victories, and extolling his foresight with unwearied applause. On the other hand, they were continually laying snares for the impatient temper of *PHILOCTETES* ; talking to him of nothing but difficulties, cross accidents, dangers, inconveniences, and irremediable blunders. His warm temper was instantly irritated ; prudence forsook him ; he was no longer the same man. *TELEMACHUS*, notwithstanding the defects we have noticed, was much more capable of keeping a secret.

secret. To this he was habituated by his misfortunes, and by the necessity he had been under from his infancy of concealing himself from the lovers of *PENELOPE*; he knew how to keep a secret, without telling a lie. He had not even that reserved mysterious air, which usually accompanies people of cautious secrecy. He never seemed to have any secret to keep; he was always free, natural, open, his heart expressed by his lips. Yet while he freely mentioned whatever might be mentioned, without inconvenience; he knew exactly how to stop precisely, and unaffectedly, at whatever might suggest suspicion, or hint his secret. Thus was his heart impenetrable and inaccessible; and, except *MENTOR*, for whom he had no reserve, his best friends knew only what he thought prudent to communicate to them for the advantage of their advice. Other friends he entrusted in divers degrees of confidence, in proportion as he had experienced their friendship and sagacity. *TELEMACHUS* had often observed that the resolutions of the council transpired too quickly into the camp; he had informed *NES- TOR* and *PHILOCTETES* of this: but these two chiefs, though experienced, did not shew to this intelligence all the attention it deserved. Old age retains no pliancy: chained down by long-followed habits, it has no resource against its own defects. Like trees, whose rough knotty trunks are indurated by length of time, and are no longer pliable, men of a certain age can scarcely counteract certain habits which have grown old with them, and have penetrated to the very marrow of their bones. They often are aware of them, but too late; they groan under them in vain: tender youth is the only season when a man may succeed in efforts of self-correction.

There was in the army a Dolopian named *EURYMACHUS*, an insinuating flatterer, who knew how to suit himself to the different characters and tempers of the princes; inventive and industrious in contriving new means to please them. Nothing was difficult  
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in his estimation : was he asked his opinion, he immediately guessed what would be most agreeable. He was diverting, sarcastic on the weaknesses of others ; complaisant to those he stood in awe of ; happy in mingling praise so delicately as to please the most modest. With the grave, he was grave ; merry and facetious with the sprightly : it cost him nothing to assume any form. Men of sincerity and virtue, who are always the same, and obedient to the rules of rectitude, can never make themselves so agreeable to princes, as those who flatter their predominant passions. EURYMACHUS understood war, and had a capacity for business ; was an adventurer, attached to NESTOR, and had wormed himself into his confidence ; from whose very heart, as being somewhat vain, and not insensible to flattery, he drew whatever he wished to know. Though PHILOCTETES placed not confidence in him, his warmth and impatience of temper produced the same effect : EURYMACHUS had only to contradict him ; the irritation disclosed all. This man had received large sums from ADRASTUS to give intelligence of the designs of the allies : the Daunian king had in their camp a certain number of deserters, who were to escape from thence one after another, and return to their own. Whenever any discovery of importance was to be communicated to ADRASTUS, EURYMACHUS dispatched one of these deserters ; the cheat could not easily be discovered, because they carried no letters. If they were taken, nothing could be found to cause suspicion of EURYMACHUS. Now ADRASTUS counteracted all the schemes of the allies ; hardly was a resolution taken in council, ere the Daunians took precisely those precautions necessary to defeat it. TELEMACHUS was unwearied in tracing the cause of these miscarriages, and exciting the mistrust of NESTOR and PHILOCTETES : his solicitude was vain ; they were blinded. A resolution had been taken in council to wait for the large reinforcements that were expected ;



ed; and a hundred vessels had been secretly dispatched in the night to transport them from the place of their rendezvous, which was a rugged part of the coast, to the camp. In the mean time, all was supposed safe; because the passes of the neighbouring mountain, which is a skirt of the Apennine, almost inaccessible, were guarded by their troops; while the army was encamped on the banks of the river Galefus, not far from the sea. This delicious coast abounds in pasture, and provisions for the subsistence of an army. Behind the mountain was **ADRASTUS** encamped, and supposed unable to pass it: but, as he knew that the allies were as yet weak; that a large reinforcement was about to join them; that the ships awaited these troops; and that the quarrel between **PHALANTUS** and **TELEMACHUS** had occasioned great divisions in the army; he rapidly marched round the mountain; advancing with great expedition, day and night, along the sea-coast, by ways which, till then, had been thought absolutely impracticable. Thus labour and resolution surmount the greatest difficulties; thus is scarce any thing impossible to the bold and the patient; thus do the sluggish, who suppose what is difficult is impossible, deserve to be surprised and overwhelmed. The hundred ships belonging to the allies were, at break of day, surprised by **ADRASTUS**. As they were ill guarded, and no danger suspected, they were taken without resistance: then with incredible diligence he transported his army in them to the mouth of the river Galefus, up which he coasted with equal expedition. The advanced posts about the camp of the allies, towards the river, imagining that the reinforcements they expected were on board these ships, shouted for joy. Before they could be discovered, **ADRASTUS** and his troops disembarked, and attacked the allies, who mistrusted nothing, and were in an open camp, without order, arms, or commander. The quarter of the camp they first attacked was that of the Tarentines, commanded

by PHALANTUS. The Daunians charged with such fury, that these young Lacedæmonians, surprised, were unable to resist. While they fought their arms, embarrassing one another in this confusion, ADRASTUS set fire to the camp. Immediately the flames rise from the tents to the very clouds, with a noise like that of a torrent which deluges a whole country, and by its impetuosity sweeps away huge oaks from their very roots, corn, barns, stables, and cattle. The wind spread the flames impetuously from tent to tent; and soon the whole camp looked like an ancient forest inflamed by a spark. PHALANTUS, who was more immediately exposed to the danger, could not check it. He perceived that all his troops would perish in the flames, if they did not quickly forsake the camp; but he knew likewise the exposure of such a disorderly retreat before a victorious enemy. He began to draw off his young Lacedæmonians, though as yet half armed; but ADRASTUS gave them not a moment. On one side a body of skilful archers galled them with innumerable flights of arrows; on the other side slingers with large stones, like a hail storm. ADRASTUS himself, sword in hand, heading a chosen body of the most gallant Daunians, pursues, by the light of the flames, the flying troops. With the keen-edged sword he mows down all that had escaped the flames; he swims in blood; he is unsatiable by carnage; lions and tigers equal not his fury when they devour the shepherd and the flock. PHALANTUS's troops were unable to withstand; courage forsook them. Pale death, prompted by an infernal fury, whose head was bristled with serpents, freezes the blood in their veins; their benumbed limbs stiffen; their trembling knees deprive them even of the hope of flight. PHALANTUS, whom shame and despair still supplied with a remnant of strength and vigour, lifts up his hands and eyes to heaven; he saw his brother HIPPIAS fall at his feet, struck by the tremendous arm of ADRASTUS. HIPPIAS, stretched on the earth, lay rolling in the dust; a purple stream  
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of boiling blood rushed like a torrent from the deep wound that pierced his side. His eyes close to the light; his furious soul fled with his last gushing blood. PHALANTUS himself, stained all over with his brother's blood, unable to assist him, sees himself surrounded by a throng of enemies, striving to overwhelm him. His buckler is pierced with a thousand darts; he is wounded in different parts of his body; nor can he longer rally his flying troops. The gods behold him, but without compassion.

THE END OF THE SIXTEENTH BOOK.



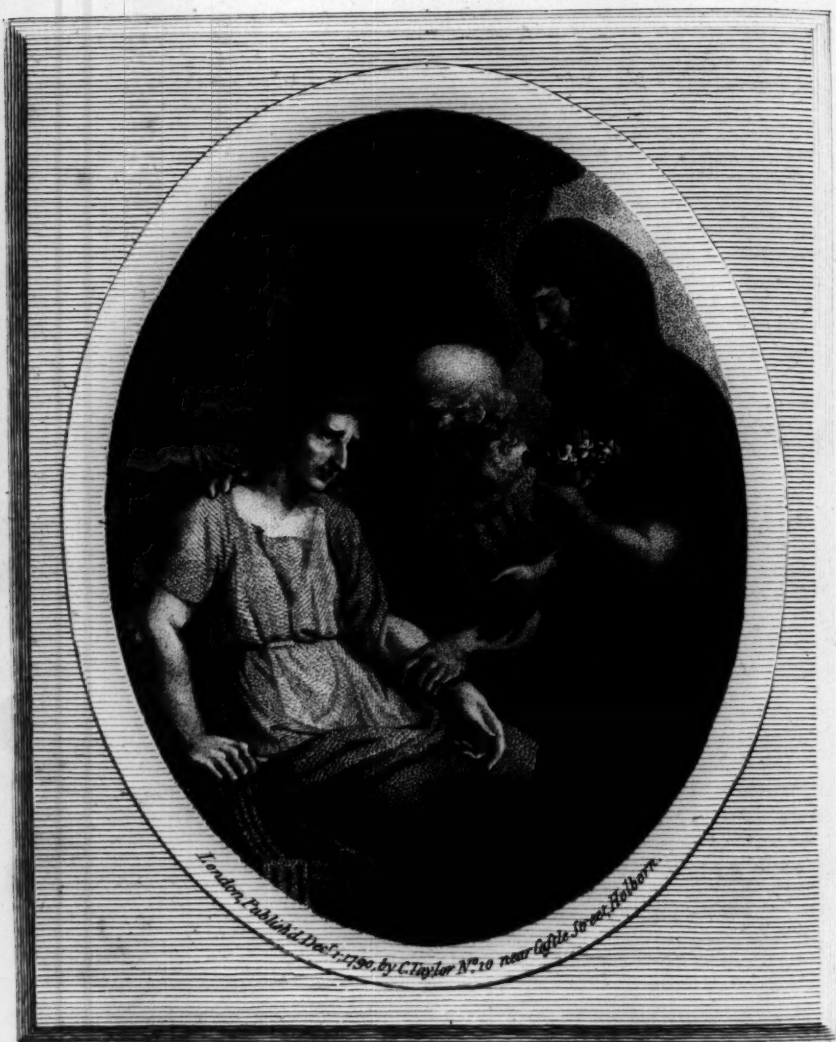
## ARGUMENT OF THE SEVENTEENTH BOOK.

TELEMACHUS, having put on his divine armour, flies to the assistance of PHALANTUS, kills immediately IPHICLES the son of ADRASTUS, repulses the victorious enemy, and would have entirely defeated them, had not a storm arisen and put an end to the battle. He then causes the wounded to be carried off the field, and great care to be taken of them, particularly of PHALANTUS. He charges himself with the obsequies of HIPPIAS, whose ashes he deposits in a golden urn, and presents to PHALANTUS.

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BOOK XVII.



*Telemachus presenting to Phalantus the ashes of  
Hippias.*



## THE SEVENTEENTH BOOK.

**J**UPITER, surrounded by the celestial gods, beheld from the summit of Olympus this slaughter of the allies. At the same time, consulting the immutable destinies, he saw every chief whose thread of life was that day to be cut by the scissars of the Fates. Each of the gods narrowly observing the countenance of JUPITER, was attentive to discover his pleasure. But the father of the gods and men, with a mild majestic voice, declared: "You see to what extremity the allies are reduced, you see ADRASTUS overwhelming all his enemies: but this appearance is delusive; the glory and prosperity of the wicked is short. The impious ADRASTUS, detestable for his perfidy, shall not gain a complete victory. This misfortune happens to the allies, only to teach them to correct themselves, and to keep the secrets of their enterprises better. The sage MINERVA now prepares fresh glory for her young TELEMACHUS, who is her darling." JUPITER said no more: all the gods continued silent to observe the combat.

Meanwhile, NESTOR and PHILOCTETES were informed that part of the camp was already burnt; that the flames, driven by the wind, were still advancing; that their troops were in disorder; and that PHALANTUS was no longer able to resist the enemy. Scarcely did they hear these fatal tidings ere they ran to arms, assembled the captains, ordered to quit the camp with all expedition, to avoid the flames. TELEMACHUS, though dejected and inconsolable, forgot his grief. He took his arms, precious gift of the wise MINERVA, who, appearing under the figure of MENTOR, pretended to have received them from an excellent workman of Salentum, but who had had them made by VULCAN in the smoking caverns of  
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mount *Ætna*. These arms were polished smooth as glass, and were brilliant as the radiant sun. Upon them were represented *NEPTUNE* and *PALLAS*, contending for the glory of giving name to a new city. *NEPTUNE*, with his trident, struck the earth, and out of it started a rampant horse, fire issued from his eyes, and foam from his mouth; his mane floated as varied the wind; his supple nervous legs bounded with vigour and elasticity. He walked not, he leaped through very strength; and so nimbly, no trace of his foot remained: one would think he heard him neigh. On the other side, *MINERVA* gave to the inhabitants of her new city the olive, produce of a tree she had planted: the branch, with its pendant fruit, indicated grateful peace and plenty, preferable to the troubles of war, which the horse signified. The goddess, by her simple but useful present, obtained the victory; and proud Athens bore her name. *MINERVA* was also seen assembling around her all the fine arts, represented by little winged children. They fled to her for protection, terrified by the brutal fury of all-destroying Mars; as bleating lambs fly to their dams, at the aspect of a famished wolf, who, with glowing jaws extended, rushes forward to devour them. Elsewhere *MINERVA*, indignant and angry, confounds, by superiority of her works, the foolish rashness of *Arachne*, who had dared dispute with her for perfection in weaving. That unhappy woman was seen, all her members emaciated and disfigured, changing to a spider. Near this, *MINERVA* again appeared, as advising *JUPITER* himself in the war of the giants, and animating all the other astonished deities. She was also figured with her lance and ægis on the banks of the *Xanthus* and the *Simois*, leading *ULYSSES* by the hand, rallying the flying Grecian troops, repulsing the efforts of the most valiant Trojan commanders, and of the terrible *Hector* himself. Lastly, she was seen conducting *ULYSSES* into that fatal machine, which was, in one night, to overturn the empire of *Priam*.

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Very differently, the shield exhibited Ceres in the fertile fields of Enna, in the center of Sicily: the goddess appeared collecting the people dispersed hither and thither, procuring food by the chase, or gathering the wild fruits fallen from the trees. These savages she shewed how to meliorate the ground, and to procure nourishment from its fruitful bosom. She gave them a plough, and directed the yoking of the oxen. The fields were seen open in furrows by the plough-share; afterwards appeared the golden grain covering the fertile plains: the reaper, with his sharp sickle, levelled the grateful productions of the land, rewarding all his labours. Steel, elsewhere employed in general destruction, seemed here used only to procure abundance, and produce delights of every kind. Nymphs, crowned with flowers, danced together in a meadow, near a grove, by the side of a river. Pan played on his flute; apart, frolicsome fauns and satyrs gambolled. There appeared Bacchus also, crowned with ivy, leaning with one hand on his thyrsus, holding in the other a vine, adorned with leaves, and clusters of grapes. His beauty was soft, yet expressing something noble, tender, and languishing. Such he appeared to the unhappy Ariadne, when he found her alone, forsaken, plunged in distress, on a foreign coast. Beside these, appeared multitudes of people: old men, going to the temples to offer first-fruits; young men, returning home to their wives, tired by daily labours: their wives coming to meet them, leading by the hand, and caressing, their little children. There too was seen shepherds, some singing, others dancing to the notes of the pipe. All was peace, and plenty, and pleasure; all was happiness and laughter: even wolves were seen playing among the sheep in their pastures; and the lion and the tiger, foregoing their fierceness, fed with the tender lambs: a little shepherd, with his crook, conducted them together. Thus this lovely representation recalled the charms of the golden age.

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TELEMACHUS clothed in this divine armour, instead of his ordinary buckler, took the terrible ægis which MINERVA had sent him, entrusted to Iris, swift messenger of the gods. Iris had taken away his own buckler without his perceiving it; and had given him, instead of it, the ægis, terrible to the gods themselves. Thus accoutred, he ran out of the camp, to avoid the flames, calling with a loud voice all the chiefs of the army. His voice re-animates the despairing troops; divine fire sparkled in the eyes of the young warrior; he was always easy, always free and tranquil, always attentive in giving orders, as might be some ancient sage engaged in regulating his family, and instructing his children: but in execution he was prompt and rapid; like an impetuous river, which not only fiercely rolls its foaming flood, but in its course bears away the heaviest vessels on its stream. PHILOCTETES, NESTOR, the chiefs of the Mandurians, and the other nations, felt that inexpressible authority in the son of ULYSSES which nothing withstands. The experience of the aged failed them, all the commanders were deprived of wisdom and counsel: jealousy itself, so natural to men, was extinct in every heart. All were silent, all admired TELEMACHUS, all stood ready to obey him without reply or reluctance, as if they had been accustomed to it. Advancing, he ascended a hill, whence he could observe the disposition of the enemy; then at once he determines hastily to surprise them, in the disorder they had thrown themselves into by setting fire to the camp. With all expedition he marches round it, followed by all the most experienced commanders; he attacks the Daunians in the rear, at a time when they imagined the army of the allies was enveloped in the conflagration. This surprise distracts them; they fall under the hands of TELEMACHUS, as in the close of autumn fall the leaves in the forests, when the fierce north-wind bringing back winter, every

trunk groans, every bough shakes, even of the oldest trees. The ground was covered with the bodies of those slain by TELEMACHUS. He transfix'd with a dart the heart of IPHICLES, the youngest son of ADRASTUS. This youth ventured to meet him in combat, to save the life of his father, almost surpris'd by TELEMACHUS. IPHICLES, and the son of ULYSSES, were both beautiful, strong, active, courageous; of the same age, of the same stature; equally goodnature'd, tenderly beloved by their parents. But IPHICLES was like a flower blowing in the fields, doomed to be cut down by the mower's scythe. Next TELEMACHUS slew EUPHORION, the most famous of all the Lydians that came into Hetruria. Lastly, with his sword he dispatched CLEOMENES, who, lately married, had promised to present his spouse with rich spoils of the enemy; but who was never to see her more.

ADRASTUS trembled with rage, seeing his son and several of his officers slain, and the victory eluding his grasp. PHALANTUS, almost sinking at his feet, was like a half-slaughtered victim, that escapes from the sacred knife, and flies far from the altar. In another moment ADRASTUS had terminated the fate of the Lacedæmonians. PHALANTUS, drenched in his own blood, and that of the soldiers fighting about him, hears the shouts of TELEMACHUS as he advanced to his aid. That moment his life revived; the cloud beginning to overspread his eyes, dispers'd. The Daunians, finding themselves unexpectedly attacked behind, quitted PHALANTUS to oppose a more dangerous enemy. ADRASTUS raged like a tiger from whom assembled shepherds tear the prey he was just ready to devour. TELEMACHUS fought him in the crowd, designing to end the war at a stroke, by delivering the allies from their implacable enemy.

But JUPITER would not give to the son of ULYSSES so easy and so cheap a victory; even MINERVA was willing he should undergo still further hardships,

to learn the better how to govern mankind. The impious **ADRASTUS** was therefore preserved by the father of the gods, that **TELEMACHUS** might have time to acquire more glory and more virtue. A thick cloud, condensed by **JUPITER** in the air, saved the Daunians; frightful thunder announcing the will of the gods. One would have thought the eternal dome of lofty Olympus was falling on the heads of feeble mortals; lightnings cleft the cloud from pole to pole; while the moment the eye was dazzled by those piercing fires, all was again enveloped in the dreadful shades of night: a heavy rain, which immediately succeeded, compelled the armies to separate.

**ADRASTUS** availed himself of the interposition of the gods, without being affected with their power; and by this ingratitude deserved to be doomed to heavier vengeance. He quickly made his troops file off between the half-burnt camp and a morass that extended to the river; this he did with such dexterity and expedition, that this very retreat plainly proved his great abilities and presence of mind. The allies, animated by **TELEMACHUS**, endeavoured to pursue him: but, favoured by the storm, he escaped; as a bird, light of wing, escapes from the net of the fowler. The allies now thought only of returning to their camp, and of retrieving their damage. On entering it, they beheld the most shocking sight that war presents. The sick and the wounded, too weak to crawl out of their tents, were unable to preserve themselves from the flames: they appeared half-burnt, uttering to heaven, with plaintive, dying voices, the most piteous shrieks. **TELEMACHUS** was deeply struck, he could not refrain tears; often he turned his eyes aside, overcome by horror and compassion. He could not see without shuddering those yet living bodies doomed to a lingering painful death; who resembled the flesh of victims burnt on the altars, and whose smell spreads all around. "Alas!" said **TELEMACHUS**, "these are the horrors attending war!"

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What blind fury excites wretched mortals ! Their life is but of few days, those days miserable ; why advance death, already so near ? why add so many dreadful calamities to the bitterness with which the gods have filled this life so fleeting ? Men are all brethren, yet they tear each other ; wild beasts are less cruel. Lions war not against lions, nor tigers against tigers ; they attack only animals of other species. Man alone, spite of his reason, does what irrational animals never did. And wherefore wars ? Is there not land enough on earth for all its inhabitants to enjoy all they can cultivate ? How many lands are uncultivated ! More than mankind can occupy. What then ! false glory, the vain title of conqueror, which a prince solicits, lights up the flames of war through extensive countries ! Thus one man, given to the world in anger by the gods, barbarously sacrifices so many others to his vanity. All must perish ; all must swim in blood ; all must be consumed by fire ; all who escape the fire and the sword must be destroyed by still more cruel famine ; to the intent that this man, who sports with all human nature, may indulge, in this general desolation, his pleasure and glory. What horrid glory ! Can men who have thus forgotten humanity, be sufficiently despised and detested ? No, no ; very far from being demi-gods, they are not even men : they ought to be held in execration by future ages, from whom they expected admiration. Oh ! how cautious ought kings to be about engaging in wars ! They must be just ; that is not enough, they must be necessary for the public good. The blood of a people should not be shed but in extreme necessity, to save that people. But flattering counsels, false notions of glory, idle jealousies, unjust avidity, disguised under specious pretexts ; in fine, inconsiderate engagements almost always mislead kings into wars, which render themselves miserable, wherein they unnecessarily hazard their dominions, and whereby they do equal mischief to subjects as to enemies." Such were the reflections

of TELEMACHUS. But he was not contented with lamenting the fatal effects of war ; he endeavoured also to alleviate them. He visited, in person, the sick and dying in their tents, supplied them with money and medicines, comforted them, encouraged them by very friendly soothing words ; and those whom he could not visit in person, he sent others to visit.

Among the Cretans accompanying him were two old men, one named TRAUMAPHILUS, and the other NOZOPHUGUS. TRAUMAPHILUS had been at the siege of Troy with IDOMENEUS, and had learned of the sons of Æsculapius the divine art of curing wounds. He poured into the deepest and the most rankling wounds a fragrant liquid which consumed the fungous mortified flesh, without necessity of incision ; and quickly supplied its place with new flesh, more sound and beautiful than the first. As for NOZOPHUGUS, he never had seen the sons of Æsculapius ; but he had procured, by the help of Merion, a sacred and mysterious book, which Æsculapius had left to his sons. He was also favoured by the gods ; he had composed hymns in honour of the children of Latona, and offered daily a white sheep without blemish to Apollo, by whom he was often inspired. At first sight of a patient he knew by his eyes, by his complexion, by the colour of his skin, by the conformation of his body, by his respiration, the cause of his distemper. Sometimes he prescribed sudorifics ; and shewed, by the effects of sweating, how much perspiration facilitated or obstructed, relieves or disorders the bodily machine ; sometimes, in consumptive cases, he ordered certain draughts, which strengthened by degrees the noble parts, and restored men to youthful vigour by sweetening their blood. But he maintained that it was from want of resolution and virtue men had so often need of physic. " It is a shame to men," said he, " that they have so many diseases ; for virtuous manners produce health. Their intemperance,

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continued he, converts into deadly poison the aliments intended for the support of life. Pleasures immoderately taken shorten the lives of men more than medicines can prolong them. The poor are more seldom sick from want of food, than the rich from over indulging. Viands too palatable, and apt to provoke excess, rather poison than nourish. Remedies themselves are real evils, and injure the constitution; they should therefore never be taken but by absolute necessity. The great medicine, ever innocent and useful, is sobriety, temperance in pleasures, tranquillity of mind, exercise of body. Hence we make pure and wholesome blood, and dissipate all superfluous humours." Thus was the sage NOZOPHUGUS less admirable for his remedies than for the regimen he prescribed to prevent diseases, and render remedies unnecessary.

TELEMACHUS sent these two men to visit the sick of the army: many they cured by medicine, but many more by the care they took that they should be properly attended; insisting they should be kept clean, by such cleanliness preventing bad air; making them observe a very strict sobriety of regimen in their convalescence. All the soldiers, penetrated with TELEMACHUS's attention, gave thank to the gods for having sent him into the army. "He is not a man," said they; "he is undoubtedly some beneficent divinity in human shape. At least, if he is a man, he resembles other men less than he does the gods, seeing he resides on earth only to do good. He is still more admirable for humanity and good-nature than valour. Oh could we have him for our king! but the gods intend him for some more happy nation, whom they love, and among whom they design to revive the golden age." These praises TELEMACHUS heard as he went by night to visit the different quarters of the camp, in precaution against the stratagems of ADRASTUS; therefore they could not be suspected of flattery, as those which sycophants often give princes to their face,



face, concluding they have neither modesty nor delicacy, and that to gain their favour requires only immeasurable praise. The son of ULYSSES could only enjoy what was true; he could bear no praises but such as were given him in secret, out of his hearing, and such as he had actually deserved. To these his heart was not insensible; he felt that pleasure, so pure and pleasant, the gods have attached only to virtue, and which the vicious, never having felt it, can neither imagine or believe: but he did not abandon himself to this pleasure; immediately he recollected crowds of faults and follies he had committed; he bethought himself of his natural haughtiness and indifference about others; he was secretly ashamed of his insensibility, and want of sympathy. To the wise MINERVA he acknowledged himself indebted for all the glory he had acquired, undeservedly, as he supposed.

"It was you, O great goddess," said he, "who gave me MENTOR to instruct me, and to correct my naturally bad disposition. It was you who gave me understanding to profit by my faults, to be diffident of myself, to restrain my impetuous passions. It was you who made me feel the pleasure of relieving the unhappy: but for you, I had been hated, and deservedly; but for you, I should commit irretrievable errors; I should be like a child who, not knowing his weakness, quits his mother, and falls at his very first step."

NESTOR and PHILOCTETES were astonished to see TELEMACHUS become so kind, good-natured, sympathizing, and obliging; so ready to assist others, and so ingenious in obviating their wants; they knew not what to think; they could not consider him as the same man. What surprised them more was, the care he took of HIPPIAS's funeral; he went himself, and brought his corse, all bloody and disfigured, from where it lay whelmed under a heap of dead bodies. He shed pious tears over it, exclaiming: "O illustrious shade! thou now knowest how much I esteem thy valour. It is true thy haughtiness

ness provoked me, but thy failings arose from youthful ardour. I know well what need of pardon has that season of life : we should have been in future united by sincere friendship : I also was to blame. O gods, why did ye snatch him from me, before I had time to force him to love me ?" TELEMACHUS then ordered the body to be washed with odoriferous liquors ; then a funeral pile was prepared by his order. The lofty pines, groaning under the strokes of the ax, were rolled down the sides of the mountains. The oaks, those ancient sons of the earth, that seemed to menace heaven ; the tall poplars, the wild ash-trees, whose green tops are bedecked with a luxuriance of leaves ; and beeches, that are the glory of the forests, were felled, and conveyed to the banks of the river Galefus. There, in great order, arose a pile resembling a regular building ; the flame began to appear, and a cloud of smoke to ascend towards heaven. The Lacedæmonians advanced with slow, sad steps, pikes reversed, and downcast eyes ; their fierce countenances expressed the bitterest sorrow, and they shed floods of tears. Then came PHERECIDES, an old man, sinking not so much under the weight of years, as of grief that he survived HIPPIAS, who had been his pupil from his infancy : his hands were raised toward heaven, his eyes bathed in tears. Since the death of HIPPIAS, he had refused nourishment ; nor had balmy sleep once closed his eyes, or suspended his anguish for a moment : he moved with trembling steps, following the crowd, not knowing whither he went. Not a word proceeded from his mouth : his heart was too full ; he was silent through dejection and despair. But when he saw the pile on fire, he seemed distracted ; he exclaimed : " O HIPPIAS, HIPPIAS ! I shall see you no more ; HIPPIAS is no more, but I yet live ! O my dear HIPPIAS, it was I, cruel pitiless I, who taught you to despise death ; I had hoped your hands should close my eyes, and that you should receive my last sigh. O cruel gods !

gods ! you have prolonged my life, that I might see the death of HIPPIAS ! O my dear child, whom I nursed, for whom I was so anxious ; I shall see you no more ! but I shall see your mother, who will die of sorrow, reproaching me with your death. I shall see your young spouse beating her breast, tearing her hair ; and of this I shall be the cause. O dear shade, call me to the banks of Styx ; light is odious to me. You alone, my dear HIPPIAS, do I desire to see. HIPPIAS ! HIPPIAS ! O my dear HIPPIAS ! I yet live but to render the last duty to your ashes." Then appeared the body of young HIPPIAS, stretched on a bier, adorned with purple, gold, and silver ; death, though it had closed his eyes, had not been able entirely to efface his beauty ; and the graces still faintly played on his faded face. About his snowy neck, that reclined on his shoulder, hung his long black hair, more beautiful than that of Atys or Ganymede, though destined now to be reduced to ashes : and in his side was seen the deep wound through which his blood had flowed, and which had transmitted him to the gloomy realm of Pluto.

TELEMACHUS, dejected and sorrowful, walked close behind the body, strewing flowers upon it. When arrived at the funeral pile, the son of ULYSSES could not see the flames consume the robes which enwrapped the body, without shedding tears anew. " Adieu," said he, " magnanimous HIPPIAS ! for I dare not call thee friend ; be pacified, O shade, who hast merited so much glory ! If I did not love thee, I should envy thy happiness ; thou art delivered from the miseries to which we are still exposed ; thou hast left us in the most glorious manner. Oh were I so to end my days ! May thy shade find no obstruction from the river Styx ; may the Elysian fields be open to receive thee ; may fame transmit thy name to every age ; and may thy ashes rest in peace !"

Scarce had he uttered these words, intermingled with sighs, when all the army wept aloud ; deeply affected



affected for HIPPIAS, whose great actions they recounted. Grief for his loss made them recollect all his good qualities, and overlook his faults, into which he was misled, by the impetuosity of youth, and bad education. But they were still more affected with the generous sympathy of TELEMACHUS. "Is that then," said they, "the young Greek, so haughty, proud, disdainful, intractable? See how gentle, humane, and compassionate he is become! Doubtless, MINERVA, who so greatly loved his father, loves him also: doubtless, she has bestowed on him the most valuable gifts which the gods can confer on men, by giving him, together with wisdom, a heart susceptible of friendship."

The body being now consumed by the flames, TELEMACHUS, himself, sprinkled the yet smoking ashes with odoriferous liquors; then he deposited them in a golden urn, which he crowned with flowers, and carried to PHALANTUS. That chief was debilitated, pierced with many wounds; and by reason of his extreme weakness had a near view of the gloomy gates of Tartarus. TRAUMAPHILUS and NOZOPHUGUS, sent by the son of ULYSSES, had already given him all the relief that art afforded. They recalled gradually his almost departing soul: new spirits insensibly re-animated him; a mild and penetrating energy, a balsam of life, diffused itself through every vein, to the inmost recesses of his heart; and cherishing warmth snatched him from the icy arms of death. The moment weakness was counteracted, grief succeeded; he began to feel the loss of his brother, which his condition hitherto had prevented his feeling. "Alas," said he, "why all these pains to save my life? Had I not better die, and follow my dear HIPPIAS? I saw him fall close by me: O HIPPIAS! joy of my life, my brother, my dear brother, thou art no more; no more then shall I see thee, nor hear thee, nor embrace thee, nor impart to thee my griefs; nor comfort thee in thine. O gods, enemies of man-

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kind!

kind ! there is no HIPPIAS for me ! is it possible ? is it not a dream ? No, it is but too true. O HIPPIAS ! I have lost thee, I saw thee fall ! I must then live, at least till I have revenged thy death ; I will sacrifice to thy manes the cruel ADRASTUS, stained with thy blood."

While PHALANTUS thus exclaimed, the two divine men endeavoured to assuage his grief, lest it should irritate his wounds, and defeat the effects of their medicines. Suddenly he saw TELEMACHUS advancing toward him. Then was his heart assailed by two contrary passions ; he maintained a resentment of what had passed between TELEMACHUS and HIPPIAS : this resentment was sharpened by his grief for the death of HIPPIAS. On the other hand, he could not be ignorant that he owed the preservation of his life to TELEMACHUS, who had delivered him all bloody, and half dead, from the hands of ADRASTUS. But when he saw the golden urn, in which the ashes of his dear brother were deposited, he shed a flood of tears, embracing TELEMACHUS, but unable to speak ; at length, however, with a languishing voice, broken with sighs, he said : " Worthy son of ULYSSES, your virtue compels me to love you ; I owe to you what remains of life, almost extinct ; but I owe you something still dearer. But for you, my brother's body had been the prey of vultures ; but for you, deprived of sepulchre, his melancholy shade had been wandering on the banks of Styx, perpetually repulsed by unrelenting Charon. Must I owe so much to a man whom I so much hated ? O gods ! reward him, and deliver me from a life so wretched. As for you, TELEMACHUS, bestow on me the last duties, as you bestowed them on my brother, that your glory may be complete." So saying, he sunk down, swooning with excess of grief. TELEMACHUS stood by him, not daring to speak till he should come to himself. Soon recovering from his swoon, PHALANTUS took the urn from the hands of TELEMACHUS, kissed it

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several times, and watered it with his tears. "O dear, O precious ashes," cried he, "when shall mine be deposited with you in the same urn? O shade of HIPPIAS, I follow thee to the infernal regions; TELEMACHUS will avenge us both."

Nevertheless, by the care and skill of the two men who possessed the science of Æsculapius, PHALANTUS grew better daily. TELEMACHUS always attended him with the physicians, to excite their attention in forwarding his cure; and the whole army much more admired his goodness of heart, in thus succouring his greatest enemy, than his wisdom and valour, displayed by saving in battle the army of the allies. In the mean time, TELEMACHUS was indefatigable in the most laborious military duties: his sleep was scanty, and that often interrupted, either by the advices he received every hour of the night, as well as day, or by visiting all quarters of the camp, which he never did twice successively at the same hour, the better to surprise those who failed in vigilance. He often returned to his tent all over sweat and dust; his diet was plain; he lived like the common soldiers, to set an example of sobriety and patience. The camp being but indifferently supplied with provisions, he thought his voluntary submission to equal hardships and inconveniences, might contribute to check the murmurs of the soldiers. His body, far from being weakened by such a laborious life, became stronger and hardier every day: those tender, delicate graces, that are, as it were, the flowers and blossoms of youthful spring, began to disappear; his complexion grew browner and more manly; his limbs more nervous and elastic.

END OF THE SEVENTEENTH BOOK.



## ARGUMENT OF THE EIGHTEENTH BOOK.

**TELEMACHUS**, fully convinced by several dreams he had, that his father was no longer upon earth, puts in execution the design he had formed in going in quest of him to the infernal regions. He privately withdraws from the camp, attended by two Cretans, as far as a temple, near the famous cavern of Acherontia: through which he passes in the dark; arrives upon the banks of Styx, and is taken by Charon into his boat. He then goes and presents himself before Pluto, whom he finds disposed to let him proceed in quest of his father; in consequence of which he traverses Tartarus, and is a spectator of the torments which the ungrateful, hypocritical, and perjured, but especially bad kings, are doomed to suffer.

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BOOK XVIII.



*Pluto permitting Telemachus to inspect his Dominions.*



## THE EIGHTEENTH BOOK.

**A** DRASTUS, whose troops had suffered considerably in the engagement, had withdrawn behind the mountain Aulon, to wait for new reinforcements, and to watch an opportunity of again surprising his enemies. Like a famished lion, which driven from a sheep-fold, and returning to the gloomy forests, retreats to his den, where, sharpening his teeth and claws, he waits a favourable opportunity to destroy all the flocks.

TELEMACHUS, having taken care to establish strict discipline throughout the camp, turned all his thoughts toward executing a design he had formed, but concealed from all the chiefs of the army. He had, for a considerable time, been disturbed every night by dreams, representing his father ULYSSES. That dear image ever returned toward the end of night, before Aurora came with early rays, to drive from heaven the roving stars; from earth, soft sleep followed by fluttering dreams. Sometimes he fancied he saw ULYSSES in some happy island, naked, in a meadow bedecked with flowers, on the banks of a river, encompassed by nymphs, who threw him garments to cover himself. Sometimes he thought he heard him speaking in a palace glittering throughout with gold and ivory, where men crowned with flowers listened to him with pleasure and admiration. Often ULYSSES appeared suddenly at a feast, where bursts of joy heightened the delicacies; and where the soft melody of a voice accompanied a lyre, more ravishing than the lyre of Apollo, or the voices of the Muses. These agreeable dreams rendered TELEMACHUS melancholy when awake. "O my father! O my dear father ULYSSES!" would he exclaim: "the most frightful dreams would be more grateful to me. These  
images

images of felicity indicate to me your descent to the residence of happy souls, where the gods reward their virtues by eternal tranquillity. Methinks I see the Elysian fields. O how afflictive is the loss of hope! What! O my dear father! I shall see you no more! No more embrace him who loved me so tenderly, and whom I seek with so much hardship! No more hear that voice which spoke so wisely! No more kiss those hands, those dear hands, those victorious hands, that have overthrown such multitudes of enemies! they will not take vengeance on the presumptuous lovers of PENELOPE; nor will Ithaca ever emerge from ruin. O ye gods, enemies of my father! ye send me these fatal dreams to deprive my heart of all hope! 'tis depriving me of life. No, I cannot longer live in this uncertainty. What do I say! alas! I am but too certain that my father is no more; I will seek his shade even in the infernal regions. Thither Theseus descended safely, the audacious, impious Theseus, who would have insulted the infernal deities; whereas I go conducted by filial duty. Hercules descended thither: I am not Hercules; but glorious is the attempt to imitate him. Orpheus, by the recital of his misfortunes, moved the heart of that god, who is represented as inexorable; he obtained from him the return of Eurydice to life: I rather deserve compassion than Orpheus; for my loss is greater: who can compare a young woman, equalled by so many others, to the sage ULYSSES, admired by all Greece. Come, if I must, let me die. Wherefore fear death, when life is so full of sufferings? O Pluto! O Proserpine! I shall soon experience whether you are so pitiless as you are described. O my father! after having vainly traversed sea and land in quest of you, I will see whether you are not in the dismal mansions of the dead. If the gods deny me your company on earth, enjoying the light of the sun, perhaps they will not deny me at least the sight of your shade in the realm of night."

So saying, TELEMACHUS watered his couch with his tears ; then he arose, and endeavoured to assuage by the light that violent sorrow which these dreams occasioned. But it was an arrow which had pierced his heart, and which he carried every where with him. Thus afflicted, he resolved on descending to the infernal regions, by a celebrated spot, not far from the camp, called Acherontia ; because here was a frightful cavern, through which lay a descent to the banks of Acheron, that river, by which the gods themselves fear to swear. The city stood on a rock, like a nest in the top of a tree : at the foot of this rock appeared the cavern, which timorous mortals durst not approach. The shepherds carefully turned away their flocks : the sulphureous steam from the Stygian lake, that arose perpetually through this opening, infected the air. Around it grew neither grass nor flowers ; never were felt the gentle zephyrs ; never were seen the opening beauties of spring, or the rich fruits of autumn. The ground was parched and blasted ; the only vegetables seen were some leafless shrubs, and melancholy cypresses. Far, even all around, Ceres refused her golden harvests to the husbandmen. Bacchus seemed to promise his delicious fruit in vain ; the grapes, instead of ripening, shrivelled. The weeping Naiads poured no transparent stream ; their waters were ever bitter and muddy. Never did the birds sing in this forlorn country, over-run with briars and thorns ; nor could they find a grove for their retreat : to sing their amorous lays they sought a happier clime. Nothing here was heard but the croaking of ravens, and the disinal hooting of owls. The very grass was bitter ; the flocks that fed on it never felt that pleasing sensation which renders them lively. The bull avoided the heifer ; the dejected swain forgot the flute or oaten pipe. From time to time issued from this cavern a black thick smoke, producing a kind of night in mid day. The neighbouring people then re-



redoubled their sacrifices to pacify the infernal deities : but often men in the flower of their age, or in their tenderest years, were the only victims which those cruel divinities took pleasure in sacrificing by a fatal contagion. Here **TELEMACHUS** resolved to seek a passage to the gloomy realm of **PLUTO**. **MINERVA**, who continually watched over him, and covered him with her ægis, had pre-disposed **PLUTO** in his favour : even **JUPITER**, at the request of **MINERVA**, had ordered **MERCURY**, who daily descends into the infernal regions to deliver to **CHARON** a certain number of ghosts, to tell the monarch of the dead, that he should admit the son of **ULYSSES** into his dominions.

**TELEMACHUS** withdrew from the camp by night ; walking by moon-light, he invoked that powerful divinity, who in heaven is the brightest luminary of night, on earth the chaste *Diana*, in hell the terrible *Hecate*. That goddess was propitious to his prayers, because his heart was pure, and because he was actuated by the filial duty which a son owes his father. Scarce had he approached the entrance of the cavern ere he heard the subterranean empire groan ; earth shook under him ; heaven seemed armed in lightning, and flames darted at the earth. The young son of **ULYSSES** felt his heart palpitate, his whole body was covered with a cold sweat ; yet his courage supported him : he lifted his hands and eyes to heaven, and exclaimed : “ Great gods ! I thankfully accept these presages, which I hope are happy ; complete your work.” This said, he quickened his pace, and advanced boldly. The thick smoke, that rendered fatal to all animals the entrance of the cavern, immediately dispersed ; and the poisonous smell ceased a little while. **TELEMACHUS** entered alone ; what other mortal had dared to follow him ? Two *Cretans*, to whom he had communicated his design, and who had accompanied him to a certain distance from the cavern, remained in a temple

temple a good way off, trembling, and half dead, putting up vows, hopeless of seeing TELEMACHUS again. The son of ULYSSES in the mean time, sword in hand, descended into these horrid shades: soon he perceives a dull, feeble glimmering, like what appears on earth during night; he observes a multitude of flitting ghosts hovering about him; these he disperses with his sword: then he descries the melancholy banks of the marshy lake, whose thick heavy waters slumber in sluggish eddies. On the bank he found an infinite crowd of shades of those unburied, who in vain presented themselves to the pitiless CHA-RON. That god, whose eternal old age is ever churlish and morose but vigorous, threatened them, and drove them away, but admitted the young Greek into his boat. On stepping into it, TELEMACHUS hearing the groans of a shade utterly inconsolable, thus addressed it: "Whence arises your grief? Who was you upon earth?" "I was," replied the shade, "NABOPHARZAN, king of proud Babylon: all nations of the East trembled at the very mention of my name; I made the Babylonians pay me divine worship, in a temple of marble, where I was represented by a statue of gold, before which they burned day and night the most costly perfumes of Æthiopia: never durst any presume to contradict me, without immediate punishment. Every day were new pleasures invented, to render my life more delightful; I was still young and robust: Alas! what pleasures might I not still have enjoyed on the throne! but a woman, of whom I was enamoured, though she loved not me, has made me thoroughly sensible I was no god; she poisoned me---I am now nothing: yesterday my ashes were deposited with pomp in a golden urn, amid great lamentation, and tearing of hair; nay, they even made a shew of throwing themselves into the flames of my funeral pile to die with me; they still go to howl and cry at the foot of a superb monument wherein they have deposited my ashes.

Yet nobody regrets me : even in my own family, my memory is execrated ; and here below I suffer most horrible insults."

TELEMACHUS, sympathizing with his sufferings, questioned him thus : " Was you really happy during your reign ? Did you experience that sweet tranquillity, without which the heart is always uneasy and dissatisfied in the midst of mirth and pleasure ? " " No," replied the Babylonian ; " I do not even understand what you mean. The sages extol that tranquillity as the only good ; but, as for me, I never felt it : my heart was perpetually agitated by new desires, by hope and by fear. I endeavoured to stupify myself in tumults of passionate dissipation ; and assiduously promoted, to perpetuate if possible, this intoxication ; the least interval of sedate reason had been too painful. Such was the tranquillity I enjoyed ; all other appeared to me a fable, a dream ; such was the happiness I regret." So saying, the Babylonian wept, like a mean spirited prince, debauched by prosperity ; and unaccustomed to support adversity with fortitude. He had about him several slaves, slain to honour his funeral ; Mercury consigned them to CHARON, with their king, and gave them absolute power over him, whose slave they had been upon earth. The ghosts of the slaves no longer feared that of NABOPHARZAN, but held it in chains, and insulted it with most cruel indignities. " Were we not men as well as you ? " said one of them : " How could you be so irrational to fancy yourself a god ; could you forget that you was of the common race of men ? " Another insolently told him : " You was right to decline passing for a man ; for you really was a monster, void of humanity." Another exclaimed : " Well, where are now your flatterers ? Unhappy wretch ! nothing have you now to give ; nor can you do any harm : here you are, become the slave of your slaves. The gods are slow in enforcing justice, but they never fail at last." At these harsh words,



words, NABOPHARZAN threw himself on his face to the ground, tearing his hair in a transport of rage and despair. But CHARON said to the slaves: "Pull him by the chain, lift him up in spite of his efforts: he shall not even have the consolation of concealing his shame; all the ghosts of Styx must be witnesses of it; to justify the gods for having suffered this impious man to reign so long upon earth. This, O Babylonian, is but the beginning of your woe; prepare for the sentence of the inflexible MINOS, judge of the dead." While the terrible CHARON spoke thus, the boat reached the shore of the empire of PLUTO. All the ghosts came flocking to see the living man, that appeared in the boat among the dead; but the moment TELEMACHUS set foot on land, they vanished, like the shades of night at the first beam of day. CHARON, with a forehead less wrinkled, and eyes less fierce than ordinary, said to the young Greek: "Mortal, beloved by the gods! Since thou art permitted to enter the realm of night, inaccessible to others while alive, proceed directly whither destiny calls thee; by that gloomy path advance to the palace of PLUTO, whom thou wilt find on his throne; he will suffer thee to visit those places, with whose secrets I am forbidden to acquaint thee." TELEMACHUS immediately advanced with eager steps; he beheld, fluttering all around him, ghosts more numerous than the sands on the sea-shore: the agitation of this infinite multitude, together with the profound silence of those vast dreary regions, struck him with supernatural horror. His hair stood on end as he approached the black abode of unpitying PLUTO; his knees trembled under him; his voice failed, hardly could he pronounce these words to the god: "You see, O tremendous deity, the son of the unhappy ULYSSES; I come to enquire of you, if my father is descended to your empire, or if he still wanders on earth?" PLUTO was seated on a throne of ebony, his countenance pale and stern, his eyes hollow

and sparkling, his forehead furrowed and frowning; the sight of a living man was hateful to him, as light offends the eyes of animals accustomed to quit their retreats but at night. By his side sat PROSERPINE, who alone attracted his looks, and seemed a little to soften his heart: she possessed unfading charms; but blended with her divine graces, something of the austerity and cruelty of her husband. At the foot of the throne was pale devouring Death, whetting incessantly its keen consuming scythe; about it flew black Care, cruel Jealousy, Revenge, all dropping with blood, and covered with wounds; unjust Hatred, and Avarice preying on itself; Despair, that tears itself with its own hands; mad Ambition, that overturns all; Treachery, that thirsts for blood, and cannot enjoy the mischiefs it has done; Envy, which scatters its mortal poison all around, transported with rage at its inability to injure; Impiety, which digs for itself a bottomless pit, into which it plunges without hope; hideous spectres; phantoms, which represent the dead to terrify the living; frightful dreams; watchings equally cruel. All these horrid images surrounded grim PLUTO, and swarmed throughout his palace. With a hollow voice, which echoed through the depths of Erebus, he thus replied to TELEMACHUS: "Young mortal, destiny hath impelled thee to violate this sacred asylum of the dead; fulfil thy towering fate: I shall not tell thee where is thy father; it is enough thou art free to seek him: as he was on earth a king, thou hast but to traverse, on one hand, that part of gloomy Tartarus where wicked kings are punished; and on the other, the Elysian fields where virtuous monarchs are rewarded: but thou canst not go hence to the Elysian fields without passing through Tartarus: thither haste, and quickly quit my empire." That instant TELEMACHUS seemed to fly through those vast empty spaces, so impatient was he to know if he should find his father, and to quit the horrible presence of that tyrant, who terrifies both the dead and the living.

ing. Shortly he perceived, near him, gloomy Tartarus; whence issued a thick black smoke, whose poisonous stench would be mortal, was it to overspread the abodes of the living. This smoke concealed a river of fire, and whirlpools of flame, whose roaring was like that of the most impetuous torrents, when they rush from the summits of the highest rocks into the deep abyss below, so that nothing could be heard distinctly in these dismal regions.

TELEMACHUS, secretly animated by MINERVA, fearless entered the gulph. Here he observed a great number of men, who had occupied the lowest stations of life, and were punished for having sought wealth by fraud, treachery, and cruelty. He saw also many impious hypocrites, who pretending to love religion, had used it as a specious pretext to gratify their ambition, and to impose on credulous persons: these, who had abused virtue itself, though the noblest gift of the gods, were punished as the most abandoned of all men. Children who had destroyed fathers and mothers, wives who had imbrued their hands in the blood of their husbands, traitors who had betrayed their country and violated every oath, suffered tortures less than those of hypocrites. So the three infernal judges had determined; and this was their reason: Hypocrites, not satisfied with being wicked as other bad men, must needs pass for good, and by their fictitious virtue cause men to mistrust what is genuine. The gods, whom they mocked, and whom they rendered contemptible in the eyes of men, with pleasure employ their whole power to avenge the insult. Near these appeared other men, whom the vulgar suppose not very guilty, but whom divine vengeance pursues without mercy; these are the ungrateful; liars; flatterers, who extolled vice; malignant censurers, who endeavoured to tarnish the purest virtue: finally, those who rashly judged of things without being thoroughly apprized of them, and thereby hurt the reputation of the innocent. Of all ingratitude,  
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that which regards the gods was punished as the blackest. "What," said MINOS, "shall he be accounted a monster who fails in acknowledgments to parent or friend, from whom some assistance has been received, and yet glories in being ungrateful to the gods, from whom he derives life, and all the advantages attending it? Is not existence more owing to them than to father and mother? The more crimes are excused and unpunished on earth, the more inevitable and implacable is the vengeance that awaits them in the regions below."

TELEMACHUS seeing the three judges sitting, and passing sentence of condemnation on a man, ventured to ask them what his crimes were: immediately the convict took up the question, and exclaimed: "I never did any thing amiss; it was my delight to do good; I was magnificent, liberal, just, compassionate; what can be laid to my charge?" To this MINOS made answer: "We charge you not with any thing in regard to men; but was not you more indebted to the gods than to men? What then is that justice of which you boast? You have failed in no duty towards men; but men are nothing. You have been virtuous; but you have placed all your virtue to your own account, and not to the gods, whose gift it was; for you resolved to enjoy the fruit of your own virtue, and to include all in yourself; self was your divinity: but the gods who made all things, and all things for themselves, will not part with their rights: you forgot them, they will now forget you; they leave you to yourself, as you would be your own, not theirs. Find now, if you can, your consolation in your own heart; you are now for ever separated from men, whom you studied to delight; you are now alone, with your idol self. Know, there is no true virtue, without love and reverence for the gods, to whom all is due. Your false virtue, which long dazzled the eyes of men, easily deceived, will now be confounded. Men judging of vices and virtues

tues only by what suits or what opposes them, are blind both to good and evil. Here divine light reverses all their superficial judgments, often condemning what they admired, and justifying what they condemned." At these words, the philosopher, struck as with a thunder-bolt, was to himself insupportable : the complacency with which he formerly contemplated his own moderation, his fortitude, his generous inclinations, changed to despair ; the view of his own heart, at enmity with the gods, became his punishment. He sees himself, and cannot avoid seeing his himself ; he sees the futility of human judgment, whose applause he sought in all his actions. A total revolution takes place within him, as if his heart was turned upside down ; he finds himself no longer the same ; every support fails in his heart. His conscience, whose testimony had been so soothing, rises up against him, and bitterly reproaches him with the bewildering illusion of all his virtues, which had not the honour of the gods for their motive and end. He is confounded, distracted, overwhelmed with shame, remorse, and despair. He was not tormented by the Furies, because they thought it enough to deliver him over to himself, and that his own heart would amply avenge the despised gods. Unable to hide himself from his own conscience, yet, to hide himself from the rest of the dead, he seeks the most gloomy places ; he seeks darkness, but cannot find it ; intruding light accompanies him every where ; the piercing rays of truth, pervading his most secret haunts, punish him for his former neglect of truth. Whatever he loved becomes hateful to him, as being the occasion of his endless sufferings. He says to himself : " O fool ! thou neither knewest the gods, nor mankind, nor thyself ! No, I knew nothing, since I never loved the only true good ; my every step was wandering ; my wisdom was but folly ; my virtue but a blind and impious pride : I was my own idol."

At length TELEMACHUS perceived the kings condemned

demned for having abused their power : on one hand, an avenging Fury presented to them a mirror, that reflected their vices in all their deformity. There, in spite of themselves, they beheld their excessive vanity, greedy of the most ridiculous flattery ; their obduracy toward mankind, whose happiness it was their duty to promote ; their insensibility to virtue ; their dread of hearing truth ; their partiality to worthless men and flatterers ; their dissipation, sloth, and indolence ; their misplaced distrust ; their ostentation ; their boundless magnificence, maintained by the ruin of their people ; their ambition of purchasing a little vain glory by the blood of their subjects : in fine, their cruelty in seeking daily new pleasures, amid the tears and distresses of so many wretches. In this mirror they incessantly beheld themselves, and found themselves more horrid monsters than the Chimera vanquished by Bellerophon ; the Hydra of Lerna, destroyed by Hercules ; or Cerberus himself, though from his three wide-extended mouths he vomits a black venom, enough to poison the whole race of mortals on the earth. At the same time, a second Fury, on the other side, insultingly repeated to them all the praises which their flatterers had bestowed on them during life ; presenting also another mirror, wherein they saw themselves as represented by adulation : the contrast of these two mirrors was the punishment of their vanity. It was remarked that the most worthless of these kings were those, who had received the most extravagant praises while alive ; because the wicked, more dreaded than the good, shamelessly require the basest flatteries from the poets and orators of their time. Their groans were heard amid these dismal shades, where they could see only mortifying insults and derisions : all around them disgusts, opposes, confounds them. Whereas, on earth, they sported with the lives of men, and pretended that all were made for their pleasure ; in Tartarus they are abandoned to all the caprices of certain slaves, who make them



them feel in their turn the severest servitude; they obey in anguish, deprived of every hope that their condition should become less insupportable. Under the stripes of these slaves, now become their merciless tyrants, they resemble an anvil beaten by the hammers of the Cyclops, when Vulcan urges them to work in the flaming furnaces of mount *Ætna*. There *TELEMACHUS* perceived pale, hideous, melancholy visages; a black melancholy that corrodes the criminals; they abhor themselves, yet can no more dispel that horror than divest themselves of their very nature. They need no other punishment of their misdeeds, than the misdeeds themselves, which they see incessantly in all their enormity, and which present themselves to them, and pursue them like hideous spectres. To avoid these, they solicit a death more powerful than that which separated them from their bodies; in their despair, they implore the assistance of such a death as might extinguish every thought and every perception. For concealment from the avenging light of truth, that still persecutes them, they desire the abyss to swallow them; but they are doomed to a slow vengeance, drop by drop falling on them, and inexhaustible. That truth which they feared to see, becomes their punishment: they see it; their sight is constantly occupied in beholding it rising against them; the sight of it enrages, distracts, confounds them. Like lightning, without destroying any thing outwardly, it penetrates to the inmost bowels. As metal in a flaming furnace, the soul is, as it were, melted by this avenging fire; which, though it destroys the consistence, yet consumes not the substance; dissolves the very first principles of life, yet without death. Torn from themselves, they can find neither support nor repose for a single instant; seeming to live only as actuated by rage against themselves, and by the extinction of hope which drives them to despair.

Among these objects, which made his hair stand

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on end, TELEMACHUS perceived divers ancient kings of Lydia, punished, because, instead of labouring for the welfare of their people, which is the indispensable duty of sovereigns, they adopted the pleasures of a soft effeminate life. These monarchs were continually reproaching each other with their blindness. One said to another, who had been his son: "Did not I often charge you in my old age, and before my death, to repair the evils my negligence had occasioned?" "Ah, wretched father!" replied the son, "it is you who ruined me; your example taught me pride, ostentation, voluptuousness, and inhumanity. By seeing you reign in such effeminacy, and with so many base flatterers about you, I accustomed myself to love pleasure and adulation. I thought other men were, in respect of kings, what horses and beasts of burthen are in respect of men; that is to say, animals not considered beyond their services or convenience. This I believed; from you I learned to believe it; and now I suffer these pains for having followed your example." To these reproaches they added the most dreadful imprecations, and seemed transported with rage to tear one another in pieces. About these kings also flitted, like owls in the night, cruel jealousies, vain alarms, and distrusts, which avenge the people on the hard-heartedness of their kings; insatiable avarice; false glory, always tyrannical; and base sloth, which doubles every evil without ever yielding solid pleasures. Of these kings, too, divers were severely punished, not for the ill they had done, but for omitting the good they should have done. All the crimes occasioned by negligently executing or not enforcing the law, were imputed to the kings, who reign only that the laws may reign by their ministry. To them also were imputed all the disorders arising from pomp and luxury, and other excesses which reduce men to desperation, and prompt them by breaking the laws to acquire wealth. But those kings especially were punished with rigour, who, instead

stead of being good and watchful shepherds to their flocks, thought of nothing but fleecing them, like ravenous wolves.

But what amazed TELEMACHUS most, was to see, in this abyfs of darkness and misery, a great number of kings, who, though accounted tolerably good when on earth, had been condemned to the pains of Tartarus, for having suffered themselves to be governed by artful wicked men. These were punished for the mischiefs committed under the sanction of their authority. The greater part of these kings had been neither good nor bad ; such had been their imbecility ; they never had been afraid of not knowing the truth ; they never had possessed any relish for virtue, nor esteemed it their pleasure to do good,

END OF THE EIGHTEENTH BOOK.



## ARGUMENT OF THE NINETEENTH BOOK.

**TELEMACHUS** enters the Elysian fields, where he is known by **ARCESIUS** his grandfather, who assures him that his father **ULYSSES** is still alive; that he will see him again in Ithaca, and reign there after him. **ARCESIUS** gives him an account of the happiness which the souls of the just enjoy, especially of good kings, who during their lives have served the gods, and studied to promote the welfare of their people. He lets him know that the heroes who excelled only in the art of war, are separated from the others, and less happy. He then takes some pains to instruct **TELEMACHUS**, who immediately after sets out, and makes the best of his way for the camp of the allies.

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BOOK XIX.



*Telemachus meeting his ancestor Arcesius.*



## THE NINETEENTH BOOK.

**W**HEN TELEMACHUS quitted these dismal abodes, he found himself relieved, as if a mountain had been taken off his breast: by such relief he learned the misery of those confined to them, without hope of ever escaping; he was terrified to see how much more rigorously kings were punished than other criminals. "What!" said he, "so many duties, so many dangers, so many snares; so many difficulties to discover truth, and to guard against others, as well as one's self! and, lastly, such horrible woes in the regions below, after having been so envied, harassed, and plagued in a short life! How mad is he who desires to be king! Happy he who is satisfied with a quiet private life, wherein virtue is less difficult!" These reflections filled him with internal disquiet. He shuddered, and was seized with a consternation, by which he felt something of the despair of those wretches he had just considered: but, in proportion as he quitted that melancholy abode of darkness, horror, and despair, his spirits began gradually to revive; he breathed more freely; and had a distant glimpse of that pure, mild splendor that enlightens the retreat of heroes. Here was the residence of all those good kings who had ruled mankind; apart from the rest of the righteous. As in Tartarus wicked princes suffered punishment infinitely more rigorous than that of other bad men in private life, so good kings enjoyed in the Elysian Fields a happiness infinitely superior to that of other men who had loved and practised virtue. TELEMACHUS advancing toward these kings, found them reposing in fragrant bowers, on beds of turf, ever verdant, ever flowery. A thousand pure streamlets watered these charming meads, producing

ducing delicious coolness; an infinite number of birds warbled their sweet notes in the re-echoing groves. Together were seen the flowers of spring fresh-blowing beneath the feet, with the richest fruits of autumn hanging from the trees. Here was never felt the dog-star's heat; never here durst the bleak north presume to blow, producing winter's rigour. Neither blood-thirsty war, nor rancorous envy, that bites with venom'd tooth (her breast and arms entwined with vipers); nor jealousies, nor distrusts, nor fear, nor vain desires, did ever approach this blest abode of peace. Here day never ends; night, with its fable wings, is unknown: pure, serene, light diffuses itself around the bodies of these just men, and encompasses them with its rays, as with a garment. This light resembles not that gloomy gleam which enlightens the eyes of wretched mortals, and which is but darkness. It is rather celestial glory than light; penetrating with more subtlety the densest bodies, than the rays of the sun pervade the purest crystal; never dazzling; on the contrary, strengthening the eyes, and imparting unspeakable serenity into the inmost recesses of the soul. By this alone the blessed are nourished: it enters or it quits their frame; penetrating and incorporating with them, as food incorporates with a living body. They see it, they feel it, they breathe it; it furnishes them an inexhaustible source of peace and joy. In this abyss of pleasure are they immersed, as fishes in the sea; they desire nothing else; they enjoy all, without possessing any thing; the sweetness of this pure light gratifying every wish of their hearts. All their desires are completely satisfied; and this complete satisfaction elevates them infinitely above all which is coveted by hungry, empty mortal man. All delights around them contribute nothing to them; because their complete felicity, which they derive from within, precludes every wish for any visible external delights: they resemble the gods, who, filled with nectar and ambrosia, deign not to taste those

gross viands that might be presented as most exquisite at the tables of mortals. Every woe flies afar from these peaceful mansions. Death, disease, poverty, grief, affliction, remorse, fear, and even hope (often not less uneasy than fear), discord, disgust, or chagrin, have no admittance here. The lofty mountains of Thrace, whose tops, covered with ice and snow from the beginning of the world, cleave the clouds, while their foundations root in the centre of the earth, might sooner be overturned; than the hearts of these just men be ruffled. They pity, indeed, the misery which overwhelms living men; but this pity is calm, gentle, in nothing abating their unalterable felicity. Eternal youth, endless happiness, a glory altogether divine, appear on their countenances: but their joy has nothing wanton or exceeding: it is calm, noble, majestic joy. They are transported with a sublime relish of truth and virtue: they are perpetually in equal ecstasy as a mother at the sight of her dear son, whom she believed to be dead: the mother's rapture soon subsides, but theirs never; never abated a single instant, it is ever new. They feel the transport of intoxication, without its sorrow and inanity. They converse together on what they see and what they enjoy; contemning and deploring the enervating pleasures, and trifling grandeurs, of their former state. They review with pleasure those few melancholy years wherein they were obliged to combat against themselves, and against a torrent of corrupt men, to acquire goodness; they admire the assistance of the gods, who led them, as it were by the hand, to virtue, amid so many dangers. Something inexpressibly divine flows perpetually through their hearts, like a stream of the divine nature itself united to theirs; they see, they taste that they are happy, and feel that it will be everlasting. They sing the praises of the gods, with one voice, one heart, one sentiment; a similar happiness ebbs and flows, as it were, among their united hearts. In this divine ecstasy, ages pass  
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more rapidly than hours among men ; yet millions and millions of ages diminish nothing of their happiness, ever new, ever complete. They reign altogether, not on thrones that human hands may overturn, but by internal immutable energy ; for now they require no borrowed power derived from wretched mortals, to render themselves formidable ; they now wear not those insignificant diadems, whose lustre conceals so many fears and carking cares. The gods themselves, with their own hands, have crowned them with unfading crowns.

TELEMACHUS, who sought his father, and who had hoped to find him in these delightful retreats, was seized with such longing for this peace and felicity, that he wished here to meet ULYSSES, and was grieved at his own constraint of returning to the society of men. "Here," said he, "is real life ; our life is but death." But what surprised him was, to have seen so many kings suffering in Tartarus, and to see so few in the Elysian Fields. Hence he perceived that few kings have fortitude and resolution enough to restrain their own power, and to reject the flattery of so many sycophants, continually exciting their passions. Thus are good kings very rare ; and the generality of monarchs so bad, that the gods would be unjust, if, after suffering them to abuse their power during life, they did not punish them after death.

TELEMACHUS not finding his father among all these kings, hoped at least to see the divine Laertes his grandfather, and carefully sought him. While thus employed, though in vain, a venerable and very majestic old man advanced. His age did not resemble that of old men on earth, by the weight of years bent to the ground : it appeared only that he had been old at his death : with the gravity of old age were blended all the graces of youth ; for, even in the most decrepit old men, the graces revive the moment they are introduced into the Elysian Fields.

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This man advanced toward TELEMACHUS with eager steps, and surveyed him with complacency, as a person very dear to him: while TELEMACHUS, not knowing him, was in suspense, and discomposed. "I forgive thy not knowing me, my dear son," said the old man. "I am ARCESIUS, father of Laertes. I ended my days a little before my grandson ULYSSES set out for the siege of Troy; then thou wast a little infant in the arms of thy nurse: even then I conceived great hopes of thee; they were not delusive, since I see thou art come down to the realm of PLUTO, in quest of thy father; and that the gods protect thee in the attempt. O happy youth! beloved by the gods, who reserve for thee a glory equal to that of thy father! happy am I to see thee again! Look not any more for ULYSSES in this place; he is alive; he is preserved to restore our family in the isle of Ithaca. Even Laertes still enjoys the light, though bending under the load of years, waiting for his son's return to close his eyes. Thus mortals pass away like flowers, which blow in the morning, in the evening are faded, and trodden under foot. The generations of men glide away like the waves of a rapid river; nothing can delay time, which sweeps away with it what appears the most permanent. Thou thyself, my son, my dear son! who at present enjoyest the vivacity and pleasures of youth, remember that this fair period is but a flower, almost as soon withered as blown. Thou wilt find thyself change insensibly; the smiling graces, the delighting pleasures, thy present companions, strength, health, joy, will vanish like an agreeable dream; nothing of them remaining but the sad remembrance; old age, feeble and unpleasurable, will wrinkle thy forehead, bend thy body, weaken thy limbs, dry up the source of joy within thy heart, disgust thee with the present, alarm thee for the future, render thee insensible to all, except to suffering. That time seems to thee distant. Alas! my son, thou mistakest; it advances swiftly, and is just

at hand: what advances so rapidly cannot be distant; the flying present is already far away; lost while we speak, never to return. Reckon not, my son, on the present; but support thyself in the steep rugged path of virtue, by foresight of futurity: by purity of manners, and the love of justice, provide thyself a place in the happy mansions of peace. Thou wilt soon see thy father return to Ithaca, and resume his authority; thou art born to reign after him. But, alas! my son, how deceitful is royalty! Viewed at a distance, it presents only splendor, pomp, and pleasure; but examined closely, it is altogether thorny. A private person may, without dishonour, lead an easy obscure life; whereas a king cannot, without dishonour, prefer idle quiet to the toilsome duties of government. He owes all attention to every subject he governs, and is never permitted to be occupied with himself. His smallest oversights are often of infinite consequence, because they entail misery on his people, and sometimes for many ages. He must repress the audacity of wicked men, support innocence, dissipate calumny. It is not enough for him to do no ill; he must also do every good the state requires. It is not enough that he does good personally; he must also prevent the ills that others would do, were they not restrained. Dread then, my son, dread a station so perilous: arm thyself with courage against thyself, against thy passions, and against flatterers." In pronouncing these words, ARCESIUS appeared animated with a divine spirit, his countenance expressing a deep compassion for the dangers which accompany royalty. "For a king," said he, "to think of nothing but gratifying himself is monstrous tyranny; when employed in discharging his duty, in the conduct of his numerous subjects, as a father directs his children, the labour is immense, and requires an heroic courage and patience. Therefore, it is certain, those who have reigned with virtuous sincerity, enjoy here whatever the power of the

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the gods can bestow, to render their happiness complete."

While ARCESIUS spoke thus, his words penetrated deep, and were even engraved in the heart of TELEMACHUS, as figures engraved in brass by an ingenious artist, who designs them for the inspection of the latest posterity. They penetrated like a subtle flame into the bosom of the youth : his heart glowed with sensation. Something divine seemed, as it were, to melt his very soul. A principle seated in the deepest recesses of his breast secretly consumed him, whose impression was so energetic, he could neither resist, nor moderate, nor support it. It was a lively, agreeable sensation ; blended with anguish, almost inconsistent with life. But now TELEMACHUS began to breathe more freely, and to find great resemblance in countenance between ARCESIUS and Laertes ; he even fancied he recollected confusedly to have seen in his father ULYSSES, when he departed for the Trojan war, features resembling those he now beheld. This recollection melted his heart ; tears kindly joyful trickled down his cheeks. He would fain have embraced a person so dear to him ; and often he endeavoured it in vain. The phantom shade eluded his embraces, as a deceitful dream shrinks from the man who wishes to enjoy it. Sometimes with eager thirst the dreamer pursues a fugitive stream ; sometimes his lips are in motion to form words, which his benumbed tongue refuses to pronounce ; or his hands with great exertion seize, but grasp nothing. Thus was TELEMACHUS unable to gratify his tenderness ; he saw ARCESIUS, heard him, spoke to him, but could not touch him. At length he desired to know who were those personages around him. " Thou seest, my son (replied the sage), the men who were the ornament of their age, the glory and the happiness of the human race ; thou seest the few kings who were worthy to reign, who discharged with fidelity their offices, as gods on earth.

Those others, who reside pretty near them, and separated only by a small cloud, possess a glory much inferior. They are indeed heroes; but the recompense of their valour and military expeditions may not be compared to that of wise, just, and beneficent kings. Among those heroes behold Theseus, whose countenance is somewhat melancholy. He hath felt the mischiefs of credulity to an artful woman, and is still grieved, that he should have so cruelly and unjustly asked of Neptune the death of his son Hippolytus. Happy, had he not been so passionate and irritable! See there also Achilles, leaning on his lance, by reason of the wound he received in his heel from the effeminate Paris, which cost him his life. Had he been as wise, just, and moderate, as he was intrepid, the gods would have granted him a long reign; but they pitied the Phitiots and Dolopians, whose king he would have been after Peleus, had he lived. They were not willing to subject such a number of people to the mercy of a hot-headed man, more easily enraged than the most stormy sea. The fates shortened the thread of his days; he was like a flower scarce blown, cut down by the plough-share ere the day closed in which it sprang up. The gods resolved to use him, but only as torrents and tempests, to punish men for their crimes, employing Achilles to level the walls of Troy, to avenge the perjury of Laomedon, and the dishonourable amours of Paris. When they had thus employed this instrument of their vengeance, they were pacified; and refused, though Thetis importuned them with tears, to leave the young hero longer upon earth, as his talents were calculated only to disturb mankind, to overthrow cities and kingdoms. Seest thou that other hero with a fierce countenance? It is Ajax, son of Telamon, and cousin of Achilles. Of his glory in battle thou certainly canst not be ignorant. After the death of Achilles, he alleged that his right to his armour was exclusive: thy father would not allow his claim, and the Greeks decided

decided in favour of ULYSSES: Ajax having killed himself in despair, fury and indignation are still painted on his face. Approach him not, my son; for he would think you wished to insult his misfortune, when, in fact, he is to be pitied. Do you not perceive that he is uneasy at the sight of us, that he hastily retires into that gloomy grove, because we are odious to him? On the other side thou seest Hector, who would have been invincible, had not the son of Thetis been his cotemporary. But there goes Agamemnon, who yet bears the marks of Clytemnestra's perfidy. O my son! I shudder, when I think of the misfortunes of this family of the impious Tantalus: the discord between the two brothers, Atreus and Thyestes, plunged that family in bloodshed and horror. Alas! how many crimes does one draw after it! Agamemnon, returned at the head of the Greeks from the siege of Troy, had no time to enjoy in peace the glory he had acquired: such is the fate of most conquerors. All those kings that thou seest were great warriors, but were far from being amiable and virtuous. Accordingly they have but the second place in the Elysian Fields."——

"These reigned with justice, loved their people, and were beloved by the gods: whereas Achilles and Agamemnon, full of quarrelling and fighting, still retain their uneasinesses and natural defects. While those idly regret the loss of life, and lament that they are now but vain impotent shades; these just kings, purified by the divine light that nourishes them, have nothing to wish to complete their happiness. They regard with compassion the inquietudes of mortals: the most important affairs that agitate ambitious men, seem to them but childish amusements: their hearts are replete with the truth and the virtue they draw at the fountain-head. They cannot suffer from others, or from themselves: no more wants, no more desires, no more fears; all is ended with them, except their joy, which is endless. Observe, my son, that ancient



monarch Inachus, who founded the kingdom of Argos. Observe his mild and majestic old age ! The flowers spring up at his foot-steps ; his airy tread resembles the flight of a bird. In his hand he holds an ivory harp ; and in endless transport he chaunts the wonders of the gods. From his heart and lips issues an exquisite perfume ; the harmony of his lyre and voice would ravish gods and men. Thus is he rewarded for having loved the people, whom he assembled within the precincts of his new-built walls, and for whom he enacted laws. On the other side, among these myrtles, you may see Cecrops the Egyptian, the first king of Athens, a city consecrated to the goddess of wisdom, and bearing her name. From Egypt, the source of Grecian letters and polity, Cecrops brought useful laws, civilized the barbarous inhabitants of the towns of Attica, and united them by the bands of society. He was just, humane, compassionate. He left his people in plenty, but his own family in mediocrity ; not desiring that his sons should reign after him, because he thought others more deserving. I must shew you also in that little valley Erycthon, who first introduced the use of silver money : his design was to facilitate commerce among the isles of Greece ; but he foresaw the inconveniences accompanying this invention. “ Exert yourselves,” said he to all his people, “ in multiplying natural riches, which are the true riches ; cultivate the lands, to procure plenty of corn, wine, oil, and fruits. Breed flocks innumerable, whose milk may nourish you, whose wool may clothe you ; hereby you will secure yourselves against all apprehensions of poverty. The more children you have, the richer you will be, provided you make them industrious ; for the earth is inexhaustible, and increases its fertility in proportion as the inhabitants increase who carefully cultivate it ; liberally rewarding those who labour, but close and scanty to the negligent cultivators. Endeavour then chiefly to procure these true riches, which satisfy the  
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real wants of men. As for silver money, no account ought to be made of it, but as necessary, either for carrying on unavoidable wars abroad, or for purchasing useful commodities wanting in your own country: it were also desirable that commerce in articles of luxury, vanity, and effeminacy, were laid aside." The sage Erycthon also often said: "I greatly fear, my children, that I have made you a fatal present, by introducing the invention of money. I foresee that it will incite avarice, ambition, vanity; that it will support an infinity of pernicious arts, tending to relax and corrupt manners; that it will disgust you with that happy simplicity, in which all the security, all the tranquillity of life consist; that, in short, it will make you despise agriculture, which is the basis of human life, the source of all its true riches: but the gods are my witnesses, that my heart was upright in shewing you this invention, which in itself is useful." Afterwards, when Erycthon found that money, as he had foreseen, corrupted the people, he withdrew in grief to a savage mountain, where he lived in poverty and solitude to extreme old age, refusing to concern himself any more in the government of cities. Not long after him, the famous Triptolemus made his appearance in Greece, whom Ceres had taught the art of cultivating the lands, and covering them yearly with golden grain. Not that men were ignorant of corn before, and how to multiply it by sowing; but their knowledge of agriculture was very imperfect. Triptolemus, sent by Ceres, came with the plough in his hand, to offer the gifts of that goddess to every people who should have resolution enough to overcome their natural sloth, and apply themselves vigorously to tillage. Triptolemus soon taught the Greeks to plough the ground, to fertilize it by proper culture; soon the active indefatigable reapers made all the yellow grain, that covered the fields, fall under the strokes of their sharp sickles. Even those fierce savages, that wandered scattered through

through the forests of Epirus and Etolia, feeding on acorns, became more civilized, and submitted to laws, after they had learned to raise crops of corn, and to live on bread. Triptolemus made the Greeks sensible of the pleasure of acquiring riches by personal labour, and of finding in their own fields, whatever was requisite to render life easy and happy. The simple and innocent plenty arising from agriculture made them reflect on the sage counsels of Erycthon, and despise money and artificial wealth; a wealth only of imaginary value, tempting men to seek dangerous pleasures, and diverting them from labour, wherein they would find every real good united to innocent manners and perfect liberty. They were then convinced, that a fertile, well-cultivated field is the real treasure of a family wise enough to desire to live frugally, as their forefathers had lived. Happy would the Greeks have been, had they steadfastly adhered to these maxims, so well calculated to render them powerful, free, happy, and worthy of being so by their genuine virtue; but, alas! they begin to admire false riches, by little and little to neglect true wealth, and to fall off from that striking simplicity. O my son! thou wilt one day reign; then remember to bring back your subjects to agriculture, to honour that occupation, to favour those who engage in it, and not to suffer men to live idle, or to follow employments that foster luxury and lassitude: those two men, so wise on earth, are here greatly distinguished by the gods. Their glory, you observe, as far surpasses that of Achilles, and other heroes, eminent only for valour, as delightful spring excels hard-frozen winter, or as the light of the sun exceeds that of the moon in splendor."

While ARCESIUS thus spoke, he perceived that TELEMACHUS kept his eyes fixed on a little wood of laurels, and a rivulet bordered with violets, roses, lilies, and many other odoriferous flowers, whose vivid colours resembled those of Iris, when she descends from  
heaven



heaven to earth, to notify to some mortal the will of the gods. It was the great king SESOSTRIS whom TELEMACHUS recognized in that delightful place; a thousand times more majestic than ever he had appeared on the throne of Egypt. Mild rays of light issued from his eyes, by which those of TELEMACHUS were dazzled. He looked as if intoxicated with nectar, so highly above human comprehension had the divine spirit enrapt him, in recompense of his virtues. TELEMACHUS said to ARCESIUS, "I there recognize, O my father! that wise king of Egypt, SESOSTRIS, whom I saw in that country not long ago." "That is he," replied ARCESIUS; "his example shews you how liberal the gods are in rewarding good kings: but thou must know, that all this felicity is nothing in comparison of what was intended for him, had not too much prosperity made him forget the rules of moderation and justice. A passionate desire to humble the pride and insolence of the Tyrians, prompted him to take their city. That conquest excited a desire of others; he suffered himself to be seduced by the vain glory of conquerors, and subdued, or rather ravaged all Asia. When returned to Egypt, he found his brother had usurped his throne, and, by unjust administration, had violated the best laws of the country. Thus his great conquests served only to distress his kingdom. But what was utterly inexcusable in him, was being intoxicated by his glory: he harnessed to his chariot the most haughty of the vanquished kings: afterwards he acknowledged his fault, and was ashamed of this inhumanity. Such was the fruit of his victories; such is the prejudice done by conquerors to themselves, and to their dominions, by endeavouring to usurp those of their neighbours. This behaviour degraded a king, otherwise so just and beneficent; this diminished that glory, which the gods intended for him.

Observe, my son, that other prince, whose wound appears so splendid. His name is Dioclide; he was

king of Caria, and devoted himself for his people in a battle ; because, in a war between the Carians and Lycians, the oracle had foretold, that the nation, whose king should be killed, would be victorious. Look at that other : he is a wise legislator, who having given his people laws calculated to make them virtuous and happy, bound them by oath that they never would violate any of them during his absence : then, to oblige the people, by this oath, to maintain for ever such useful laws, he exiled himself, and died poor in a foreign land. That other is Eunestimus, king of the Pylians, one of the ancestors of the sage Nestor. When a plague desolated the country, and crowded with fresh ghosts the banks of Acheron, he prayed the gods to appease their wrath, substituting his death, instead of destroying so many thousand innocent people. The gods heard him, and bestowed on him here a true crown, of which all on earth are only empty shadows. That old man whom thou seest crowned with flowers, is the famous Belus : he reigned in Egypt, and espoused Anchinoë, daughter of the god Nilus, who conceals his source, and enriches the country he waters by his inundations. He had two sons, Danaus, whose story thou knowest, and Egyptus, from whom that fertile country took its name. Belus thought himself richer by the plenty he procured his people, and the love his subjects bore him, than by all the taxes he could have imposed. These men, my son, whom thou supposest dead, live ; that life which mankind miserably drag out on earth, is real death ; the words are only changed. May the gods be pleased to render thee sufficiently virtuous to merit this happy life, which nothing can end or discompose. Hasten, it is time to seek thy father. Alas ! what blood wilt thou see spilt before thou shalt find him ! What glory awaits thee in the plains of Hesperia ! Remember the counsels of the sage MENTOR. If thou followest them, thy name shall be famous in all ages and among nations."

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He said ; and immediately led TELEMACHUS toward the ivory gate, by which is an outlet from the gloomy realm of PLUTO. TELEMACHUS, at parting, shed tears, though he could not embrace ARCESIUS ; then, quitting the dreary spot, he hastily returned to the camp of the allies in the war, rejoining the two young Cretans, who had accompanied him to the neighbourhood of the cavern, and who never expected to see him again.

THE END OF THE NINETEENTH BOOK.



## ARGUMENT OF THE TWENTIETH BOOK.

*IN an assembly of the chiefs, TELEMACHUS wins their assent to his advice against surprising Venusium, which had been put into the hands of the Luconians in trust, with the consent of both the parties, concerned. He displays his wisdom upon occasion of two deserters being apprehended, one of whom, named ACANIUS, had undertaken poison him. The other, named DIOSCORUS, offered to bring the head of ADRASTUS to the allies. In the battle that was fought soon after TELEMACHUS deals death around him wherever he turned in quest of ADRASTUS; and that king, in looking for him, meets with, and kills PISISTRATUS, the son of NESTOR. Immediately after PHILOCTETES comes up, and, when he was just going to dispatch ADRASTUS is wounded himself, and obliged to retire from the field. TELEMACHUS hastens to the relief of his friends, who were in great distress engages ADRASTUS, who was making a dreadful havoc among them, and having vanquished him, grants him his life on certain conditions. But ADRASTUS, on his getting up, endeavouring to surprise TELEMACHUS, he seizes him a second time, and puts him to death.*

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BOOK XX.



*The Death of Pisistratus.*



## THE TWENTIETH BOOK.

**M**EANWHILE the chiefs of the allied army held a council, to deliberate on the necessity of seizing Venusium, a strong city, which ADRASTUS had formerly wrested from the Peucetes of Apulia, his neighbours, who, desirous of redress for this invasion, had joined the confederacy. ADRASTUS, to pacify them, had entrusted this city to the Lucanians; but had corrupted by his money both the Lucanian garrison and commander; so that Venusium was actually rather under his orders than those of the Lucanians; and the Apulians, who had consented to a Lucanian garrison, had been deceived in the negotiation. A citizen of Venusium, named Demophantes, had secretly offered the allies, to deliver them one of the city gates in the night. This offer was the more considerable, as ADRASTUS had deposited his whole magazine of warlike stores and provisions in a castle near Venusium, which was not tenable, had the city been taken. PHILOCTETES and NESTOR had already given their opinion, to secure this happy opportunity: all the chiefs, influenced by their authority, and dazzled by the advantages of so easy an enterprize, applauded their advice: but TELEMACHUS, at his return, exerted himself to the utmost to divert them from this purpose. "I am well aware," said he, "that if ever man deserved to be surprised and deceived, it is ADRASTUS, who has so often deceived all the world. I own likewise, that surprising Venusium will only be taking possession of a city that is your own, since it belongs to the Apulians, who are a nation of this league. I admit that you may do it with the greater appearance of reason and justice, as ADRASTUS, by whom it was committed to a garrison and officers, has corrupted them, that he may enter it  
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when he pleases. Lastly, I understand, as much as you, that, should you take Venusium, you would the next day be masters of the castle, wherein ADRASTUS has deposited all his warlike stores; and thus you might end this formidable war in two days. But were it not better to perish than to conquer by such methods? Must we repel fraud by fraud? Shall it be said, that so many kings united to punish the impious ADRASTUS for treachery, yet practised treachery themselves? If we may lawfully imitate ADRASTUS, he is not guilty, and we are wrong in endeavouring to punish him. What! has all Hesperia, supported by so many Greek colonies, and heroes returned from the siege of Troy, no other arms than perfidy and perjury to combat the perfidy and perjury of ADRASTUS? You have sworn by the most sacred objects, that you would let Venusium remain in trust in the hands of the Lucanians. But, say you, the Lucanian garrison is corrupted by ADRASTUS:—I believe it as well as you; but still that garrison is paid by the Lucanians, has not refused to obey them, but observes, in appearance, a neutrality. Neither ADRASTUS nor any of his troops have ever entered Venusium; the treaty subsists still; the gods have not forgotten your oath. Shall promises given be kept, only when plausible pretexts to violate them are wanting? Are fidelity and oaths to be religiously observed, only when nothing is to be gained by their violation? If the fear of the gods, and the love of virtue, affect you not, at least consider your own interest and reputation. If you set mankind this pernicious example of breach of promise, and violation of oaths, to terminate this war, what consequent wars will you not excite by this impious conduct! What neighbour will not be forced to apprehend every thing from you, and to detest you? Who in future will venture in the most pressing exigency to trust you? What security will you give when you mean sincerely, and when to convince your neighbours of  
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your sincerity is of consequence? Shall it be a solemn treaty? You have trampled that under foot. Shall it be an oath? Ah, will it not be recollected that you little regard the gods, when you hope to turn perjury to advantage? You will therefore be equally insecure in peace as in war. Your every procedure will be construed into war, open or understood. You will be in perpetual hostility against all those who are unhappily your neighbours. Whatever transactions require reputation, probity, and confidence, will to you become impracticable; you will have no resource left to procure credit to your engagements. But there is (added TELEMACHUS) a consideration still closer, which must alarm you, if any sentiment of virtue, or provident concern for your future welfare, remain; it is—that a conduct so treacherous attacks the internal strength of your alliance, and will ruin it; your perjury will ensure the triumph of ADRASTUS.” At these words the whole assembly, agitated, asked him, how he could presume to say, that what would procure certain victory to the league, would prove its ruin? “How,” replied he, “could you trust one another, having once broken the only band of society and confidence, which is good faith? After having laid down as a maxim, that the laws of probity and fidelity may be violated for a great advantage, who among you will trust another, when that other may be a great gainer by breaking his word, and deceiving him? Where will you be then? Which is he among you who would not defeat the artifices of his neighbour, by previous artifices? What will become of a confederacy of so many states, when, after public deliberation, it is agreed among them to over-reach a neighbour, and to violate pledged fidelity? What will be your mutual distrust, discord, and eagerness to destroy one another! ADRASTUS will have no occasion to attack you; you will sufficiently harass each other; you will justify his perfidies. O! sage and magnanimous monarchs, O! con-



consummately experienced commanders of this vast army, disdain not attention to the counsels of a young man ! Should you fall into the greatest extremities to which war sometimes reduces mankind, you might escape by your vigilance and vigorous efforts ; for true courage never suffers despondency. But if you have once over-passed the barrier of honour and good faith, the error is irretrievable ; you can never more regain the confidence necessary to success in all transactions of importance, nor recall men to the principles of virtue, after you have taught them to despise that virtue. What do you fear ? Have you not courage enough to conquer, without treachery ? Is not your virtue, supported by such numerous powers, sufficient ? Let us fight, let us die, if need be, rather than conquer so unworthily. **ADRASTUS**, the impious **ADRASTUS**, is in our power, provided we abhor the imitation of his villany and baseness."

When **TELEMACHUS** concluded his speech, he perceived that soft persuasion had flowed from his lips, and penetrated to the very hearts of his hearers. He observed a profound silence in the assembly ; each considering not his person nor his graceful elocution, but the power of truth that evinced itself throughout his reasoning. Astonishment was visible in their countenances. At length a low murmur was heard, gradually spreading over the assembly, every one looking at another, afraid to break the silence first : each hardly restraining his sentiments, yet waiting for some of the chiefs to explain themselves. At last the venerable **NESTOR** spoke to this effect : " Worthy son of **ULYSSES**, the gods have prompted you to speak ; **MINERVA**, who so often inspired your father, suggested to your mind the wise and generous counsel you give. Your youth I regard not ; in all you have said I consider only the dictates of **MINERVA**. You have pleaded for virtue, without which men quickly draw on themselves the vengeance of their enemies, the distrust of their allies, the

the detestation of all good men, and the just wrath of the gods. Let us then leave Venusium in the hands of the Lucanians, and think only of conquering *ADRASTUS* by our valour." He spoke, and the whole assembly applauded the wisdom of his words; while applauding him, eyeing with astonishment the son of *ULYSSES*, believing him resplendent with the wisdom of *MINERVA*, by whom he was inspired.

In a short time, another question was debated in the assembly of the kings, by which *TELEMACHUS* gained equal glory. *ADRASTUS*, ever cruel and perfidious, sent into the camp a deserter, named *ACANTUS*, commissioned to poison the most illustrious chiefs of the army; especially he was ordered to spare nothing to dispatch *TELEMACHUS*, who was already the terror of the Daunians. *TELEMACHUS*, too generous and brave to incline to distrust, readily received in a friendly manner this wretch, who had seen *ULYSSES* in Sicily, and who recounted to him the adventures of that hero. He maintained him, and endeavoured to comfort him in his distress; for he complained of having been imposed on, and ill used by *ADRASTUS*: but thus was *TELEMACHUS* warming and cherishing in his bosom a venomous viper, ready to sting him to death. Another deserter was surprised, named *ARION*, whom *ACANTUS* had dispatched to inform *ADRASTUS* of the state of the allied camp, and to assure him that he would next day poison, at an entertainment to be given by *TELEMACHUS*, the chief of the kings, together with *TELEMACHUS* himself. *ARION*, when apprehended, owned his treachery. It was suspected that he acted in concert with *ACANTUS*, on account of their great intimacy; but *ACANTUS* being a bold man, and a profound dissembler, made so artful a defence, that he could not be convicted, nor full discovery of the conspiracy be obtained.

Many of the kings were of opinion, that in this

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uncertainty ACANTUS should be sacrificed to public safety. "He must die," said they; "the life of a single man is nothing, when the concern is to secure the lives of so many kings. What signifies if an innocent man suffer, when the object is, the security of those who represent the gods among men?" "What an inhuman maxim! what barbarous policy!" cried TELEMACHUS. "What! you are so prodigal of human blood! you, the appointed shepherds of mankind, who command over them, only to protect them as a shepherd protects his flock! you are then cruel wolves, and not shepherds; at least, shepherds only to fleece and slaughter the flock, instead of leading them to pasture. According to you, a man is guilty directly as accused; if suspected, he deserves death: the innocent are at the mercy of the envious and detractors; and the more your hearts produce tyrannic jealousy, the more victims must be sacrificed." TELEMACHUS pronounced these words with such authority and indignation, as over-ruled the minds, and overwhelmed with shame the authors of so base advice. Then, milder, he thus proceeded: "As for me, I value not life so much as to purchase it at that price; I had rather ACANTUS should be a villain than I: that he should take away my life by treachery, than that I should put him to death unjustly, while dubious. But hear me, O ye, who being ordained kings, that is, judges of the people, ought to understand judging with moderation, prudence, and impartiality; allow me to examine ACANTUS in your presence." Accordingly he interrogated him on his connection with ARION, and pressed him by an infinity of circumstances. He often threatened to deliver him up to ADRASTUS as a deserter deserving punishment, to see if he would betray any symptoms of fear. But the countenance and the voice of ACANTUS were steady. At last, unable to procure truth from his heart, he said to him, "Give me your ring, I'll send it to ADRASTUS." At this demand



demand of the ring, ACANTUS turned pale, and was disconcerted. TELEMACHUS, whose eyes were continually fixed on him, saw this: he took the ring, saying, "I will send it directly to ADRASTUS by a Lucanian, named Polytropus, whom you know, and who shall seem to be sent secretly from you. If we can by these means discover your correspondence with ADRASTUS, we will put you to death without pity, by the most cruel tortures. On the contrary, if you immediately confess your crime, we will pardon it, and be satisfied with sending you to an island in the sea, where you shall want for nothing." Then ACANTUS confessed all, and TELEMACHUS persuaded the kings to grant him his life, because he had so promised him. Accordingly he was sent to one of the isles, called Echinades, where he lived in peace and safety.

After a while, a Daunian of obscure birth, but of a bold violent spirit, named DIOSCORUS, came by night into the camp of the allies, and offered to assassinate king ADRASTUS in his tent. This he could do; for a man becomes master of another's life, when he loses all regard to his own. This man breathed nothing but vengeance against ADRASTUS, because he had violently taken his wife, whom he loved to excess, and who equalled Venus herself in beauty. He was resolved to destroy ADRASTUS, and to recover his wife, or to perish in the attempt. He maintained a secret intelligence, whereby to enter the king's tent in the night, with several Daunian officers who might favour the attempt; but he thought it necessary that the allies should attack the camp of ADRASTUS at the same time, that during the confusion he might more easily escape, and carry off his wife. And if, after having assassinated the king, he could not retrieve her, he was content to perish. When DIOSCORUS had opened his design to the kings, the whole assembly turned toward TELEMACHUS, to request, as it were, his determination. "The gods," answered he,

“ by preserving us from traitors, forbid us to use them. Even though we had not virtue enough to detest the treason, our own interest would be sufficient. When we had authorised it by our example, we should deserve to have it employed against ourselves ; from that moment, who among us could be safe ? **ADRASTUS** may elude the blow that threatens him, and make it fall upon the allied kings. The war will no longer be war ; but treachery, treason, and assassination will prevail, and virtue and wisdom will be useless. We ourselves shall feel the fatal consequences, and deservedly, as having given sanction to the greatest of crimes. I conclude therefore, that the traitor be delivered up to **ADRASTUS**. I own, indeed, that king deserves it not ; but since all Greece and all Hesperia inspect our conduct, they deserve that we should act such a part to merit their esteem : we owe to ourselves, and yet more to the just gods, this horror of perfidy.” **DIOSCORUS** was immediately sent to **ADRASTUS**, who shuddered at the danger he had been in, and was inexpressibly amazed at the generosity of his enemies ; for sublime virtue surpasses the comprehension of bad men. In spite of himself, he admired, but durst not praise it. This noble action revived shameful recollection of all his treacheries and cruelties. He sought to depreciate the generosity of his enemies, ashamed to seem ungrateful, while he owed his life to them ; but wicked men soon harden themselves against all which might affect them. Finding the reputation of the allies increase daily, he thought himself forced speedily to perform some notable exploit : being incapable of executing any that was worthy, he resolved at least to try if he could not obtain some signal advantage over them by arms ; he hastened to give them battle.

The day of battle being come, scarce had Aurora opened to the sun the portals of the east, in a path bestrewed with roses, when young **TELEMACHUS**, in vigilance outstripping the oldest commanders, sprang from the downy arms of sleep, and put in motion

motion all the officers. His helmet, adorned with a flowing crest, already glittered on his head ; and the cuirass on his back dazzled the eyes of the whole army. The work of Vulcan, besides its natural beauty, displayed the splendor of the ægis, which was there concealed. With one hand he grasped his lance, with the other directed to the several posts to be occupied. MINERVA had illumined his eyes with fire divine, and dignified his looks with lofty majesty, presaging victory. He marched, and all the kings feeling themselves impelled by a superior power, forgot their age and dignity, and followed where he led. Low jealousy found no place in their hearts. All yielded to him, whom MINERVA led invisibly by the hand. His behaviour had nothing impetuous or precipitate. He was gentle, tranquil, patient, always ready to hear others, and to profit by their advice ; but active, provident, attentive to the most distant exigencies, regulating every thing with propriety, neither embarrassing himself nor others ; excusing mistakes, retrieving blunders, obviating difficulties, not requiring too much of any one, inspiring every where freedom and confidence. Did he issue orders, it was in terms the most clear and explicit ; repeating them, the better to inform the person who was to execute them. He could see by his eyes, whether he had well apprehended them. He then made him explain familiarly in what sense he understood his words, and what was the principal aim of the enterprise. After he had thus proved the understanding of him whom he directed, and had made him enter into his views, he dismissed him not, till he had bestowed some mark of confidence and esteem for his encouragement. Hence, all those he employed were ardently zealous to please him, and to succeed ; yet were not confined by fear he should impute the want of success to them ; for he excused every fault not arising from ill will.

The horizon appeared reddened and blazing by  
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the first rays of the sun, and the sea deeply tinged by the fires of dawning day. The whole coast was covered with men and arms, horses and chariots, all in motion: the clamour was confused, like that of the raging waves, when Neptune rouses the fell tempests from the bottom of the abyss. Thus, by the din of arms, and the rattling apparatus of war, Mars began to disseminate rage in every heart. The plain was filled with bristling pikes, like ears of corn, which cover the fruitful fields in harvest. Already clouds of dust arose, gradually concealing heaven and earth from human sight. Confusion, horror, slaughter, unrelenting death, advanced. Scarce were the first darts thrown, when TELEMACHUS, lifting his hands and eyes to heaven, thus preferred his prayer: "O JUPITER, father of gods and men! on our side thou seest justice and peace, which we have not been ashamed to seek. With reluctance we fight; willing to avoid shedding human blood, we do not hate this enemy himself, though cruel, perfidious, and sacrilegious. See, and judge between us. If we must die, our lives are in thy hand. If we deliver Hesperia, and reduce the tyrant—from thy power, and the wisdom of thy daughter MINERVA, shall we receive the victory: the glory will be thine. Thou, holding the balance in thy hand, determinest the fate of battles, for thee we fight; as thou art judge, ADRASTUS is more thy enemy than ours. If, before the close of day, thy cause be victorious, the blood of a whole hecatomb shall stream on thine altars."

He spoke; and instant drove his fiery foaming steeds among the thickest ranks of the enemy. He straight encountered Periander, the Locrian, covered with a lion's skin, that he had killed in Cilicia when travelling in that country. He was armed like Hercules, with an enormous club; his strength and stature rendered him equal to the giants. When he saw TELEMACHUS, he despised his youth, and the beauty of his countenance. "It well befits thee, ef-

feminate

feminate stripling," said he, "to dispute with us the glory of battle. Go, child, go, seek thy father in the shades." So saying, he lifted up his ponderous, knotty club, armed with iron spikes; it seemed like the mast of a ship. All dreaded the falling blow; it threatened the head of the son of ULYSSES, who avoided the stroke, then darted on Periander with the rapidity of an eagle cleaving the air. The descending club broke the wheel of a chariot near that of TELEMACHUS. Now, the young Greek with a javelin pierced Periander in the throat; his voice was choked by the boiling blood that gushed from the gaping wound. His fiery horses feeling no longer his enfeebled hand, but the loose reins flowing on their necks, carried him hither and thither. He falls from the chariot, his eyes closed, and pale death pictured in his ghastly face. TELEMACHUS pitied him; delivered his body immediately to his attendants; but kept the lion's skin, and the club, as trophies of his victory. He then sought ADRASTUS in the crowd; but, ere he found him, sent many a combatant to the infernal regions: Hileus, whose chariot was drawn by two coursers, like those of the sun, fed in the extensive meadows watered by the river Aufidus: Demoleon, who in Sicily formerly almost equalled Erix in fighting with the cestus: Crantor, who had been the friend and entertainer of Hercules, when that son of Jupiter, passing through Hesperia, put to death the infamous Cacus: Menecrates, reported as equal to Pollux in wrestling: Hippocoon, a Salapian, who imitated the dexterity and gracefulness of Castor in horsemanship: Eurymedes, a famous hunter, always stained with the blood of bears and wild boars, killed by him on the snowy tops of the cold Apennine, who was said to have been so dear to Diana, that she taught him herself to shoot with the bow: Nicostrates, who vanquished a giant that vomited fire among the rocks of mount Gargan: Eleantes, betrothed to the young Pholoe, daughter of the

the river Liris. She was promised in marriage by her father to him who should deliver her from a winged serpent hatched on the banks of the river, which, according to oracular prediction, would have devoured her in a few days. The young man, deeply enamoured, to kill the monster devoted himself: he was victorious, but had not enjoyed the fruit of his victory: while Pholoe, awaiting a happy union, impatiently expected Eleanthes, she learned that he had followed ADRASTUS to war, and fate had cruelly cut off his days. The woods and mountains adjacent to the river echoed with her lamentations: her eyes she drowned in tears, and tore her beauteous tresses; she forgot the flowery garlands she had been used to gather, and charged heaven with injustice. As she ceased not weeping night and day, the gods, moved by her exclamations, and her father's entreaties, terminated her grief: in consequence of tears, she was suddenly changed into a fountain, which, gliding into the bosom of the river, unites its waters to those of the god her father; but the water of this fountain retains its bitterness; no plant on its margin flowers, nor other shade than that of cypress is found on its melancholy banks.

Meanwhile, ADRASTUS, informed that TELEMACHUS spread terror all around, eagerly sought him: in hopes easily to vanquish the son of ULYSSES, yet in tender youth, he led with him thirty Daunians, of extraordinary strength, agility, and boldness, to whom he promised great rewards, if they could by any means whatever dispatch TELEMACHUS in the engagement. Had he met him at this period of the battle, undoubtedly these thirty men surrounding the chariot of TELEMACHUS, while ADRASTUS attacked him in front, would have found little difficulty in destroying him; but MINERVA misled them. ADRASTUS, fancying he saw and heard TELEMACHUS in a hollow of the plain, at the foot of a hill, where was a crowd of combatants, runs, flies, thirsting for his blood;



blood; but, instead of TELEMACHUS, he finds old NESTOR, who, with a trembling hand, was throwing at hazard some harmless darts. ADRASTUS, in his fury, would have dispatched him; but a troop of Pylians threw themselves about him. Then did a cloud of darts darken the air, and envelope the combatants; nothing was heard but the lamenting groans of the dying, and the clattering of the armour of those falling in the crowd. The ground was loaded with heaps of dead bodies; streams of blood ran on all sides; Mars and Bellona, with the infernal furies clad in robes all over dropping blood, feasted their cruel eyes with this spectacle, and continually renewed the rage of the combatants. These divinities, enemies to mankind, banished from the breasts of both parties generous pity, moderated valour, and gentle humanity. In this tumult of men, insatiate of mutual destruction, all was carnage, revenge, despair, and brutal fury. The sage and invincible PALLAS herself at the sight shuddered, struck with horror.

In the mean time PHILOCTETES, with slow steps, and bearing in his hands the arrows of Hercules, advanced to the assistance of NESTOR. ADRASTUS, unable to attack the divine old man, had hurled his darts at several Pylians, and had made them bite the ground. Already he had overthrown Eufilas, so swift in running, that he scarce left the prints of his feet on the sand, and in his own country outstripped the most rapid billows of the Eurotas and the Alpheus. At his feet had fallen Entyphron, more beautiful than Hylas, as a sportsman equal to Hippolitus; Pterelas, who followed NESTOR to the siege of Troy, and whom Achilles himself had loved for his courage and strength; Aristogiton, who bathing in the river Achelous, had secretly received from that god the power of assuming all sorts of forms. In fact, he was so nimble and quick in every motion, that he eluded the strongest hands: but ADRASTUS, with his lance, laid him motionless, and immediately his soul fled, with his blood. NESTOR, seeing his bravest captains

fall under the hand of cruel ADRASTUS, as yellow ears of corn fall in harvest under the sharp sickle of an indefatigable reaper, forgot the danger to which he uselessly exposed himself; forgot also his age, and thought only of keeping his eyes on his son, who bravely maintained the fight in defence of his father: but the fatal moment was come, when PISISTRATUS was to convince NESTOR how unfortunate, often, is protracted age. PISISTRATUS aimed so violent a blow at ADRASTUS with his lance, that it must have brought him to the ground; but he avoided it; and while PISISTRATUS, staggered by missing his blow, was now recovering his lance, ADRASTUS wounded him with a javelin in the belly. Through the wound his bowels began to burst, with a stream of blood; his complexion faded like a flower, which the hand of a nymph has plucked in the meadow. His eyes were almost extinguished, his voice faltered. Alceus, his governor, who was close by him, supported him as he fell, and had hardly time to convey him to his father's arms: there, desirous of speaking, and give the last marks of his tenderness, in attempting to speak he expired. While PHILOCTETES spread carnage and horror around him, in repelling the efforts of ADRASTUS, NESTOR held the corpse of his son clasped in his arms; he filled the air with exclamations, and could not endure the light, "Wretch that I am!" said he, "to have been a father, and to have lived so long! Alas! cruel Destinies, why had you not ended my life, either in chase of the wild boar of Calydon, in the voyage to Colchos, or the first siege of Troy? I should have died gloriously, free from anguish; now I linger out old age, afflicted, despised, impotent! I live only for misery: insensible but to grief! O my son! O my son! my dear son Pisistratus! when I lost your brother Antilochus, I had you to comfort me: I have you no more, I shall never be comforted more; all is lost to me. Hope, the only softener of human affliction, no longer is beneficial to me. My dear children,

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Antilochus, Pisistratus ! to-day, methinks, I lose you both ; the death of one opens afresh the wound made in my heart by the other. I shall see you no more ! Who shall close my eyes ? Who shall gather my ashes ? O my dear Pisistratus, you died like your brother, as a gallant man ; I alone am obliged to live." So saying, he attempted to kill himself with a dart he had in his hand ; but his hand was held, and the body of his son forced from his embrace. The unhappy old man swooned, and was carried to his tent ; where having a little recovered his spirits, he would have returned to the engagement, but was withheld by constraint.

In the mean time, ADRASTUS and PHILOCTETES fought each other, their eyes sparkling like those of a lion and of a leopard when endeavouring to tear each other in pieces on the plains watered by the Caystra. Menaces, hostile fury, and cruel vengeance gleam from their savage eyes. Wherever their shafts are hurled, certain death follows : all the combatants behold them with affright. Already they see each other ; and PHILOCTETES handles one of those dreadful arrows, which never missed the mark when shot by him, and whose wounds are remediless. But Mars, who favoured the cruel and intrepid ADRASTUS, could not bear he should fall so soon ; resolved by him to increase the carnage, and prolong the horrors of war. ADRASTUS was yet destined by divine justice to punish mankind by shedding human blood. That instant, when PHILOCTETES designed to attack him, he was himself wounded by a lance from Amphimachus, a young Lucanian, handsomer than the famous Nireus, whose beauty yielded only to that of Achilles among all the Greeks who fought at the siege of Troy. Scarcely had PHILOCTETES received the wound, than he let fly the arrow at Amphimachus ; it pierced him to the heart. Instantly his beautiful black eyes were quenched, and covered with the shades of death. The vermilion of his lips, more lively than the roses which Aurora scatters through the horizon, faded ; frightful

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paleness



paleness overspread his cheeks. That face, so delicate and tender, was suddenly disfigured. PHILOCTETES himself pitied him : all the combatants sighed, seeing the youth fall, and welter in his blood ; his hair, beautiful as that of Apollo, trailing in the dust. PHILOCTETES, having slain Amphimachus, was obliged to quit the battle ; his strength failing by loss of blood ; his old wound, by his efforts in fight, seeming ready to break out again, and renew his pains ; for the sons of Esculapius, with their divine skill, had not been able perfectly to cure him. Behold him then almost falling on a heap of bleeding bodies that surround him, when Archidamus, the most high-spirited and dexterous of all the Cæbalians, whom he had brought with him to found Petilia, carries him off from the engagement, at the instant when ADRASTUS would easily have laid him at his feet. Nothing now could venture to resist ADRASTUS, or delay his victory ; all falls, all flies. He rushed like an overwhelming torrent, that with furious waves sweeps away corn, flocks, shepherds, and villages.

TELEMACHUS heard at a distance the shouts of the conquerors, and saw the disorder of his allies, flying before ADRASTUS, as a herd of timorous deer traverse the vast forests, woods, mountains, and even the most rapid rivers, when pursued by the hunters. TELEMACHUS groaned ; indignation sparkled from his eyes, he quitted the spot where he had long fought with much danger and glory. He ran to support his troops ; he advanced, covered with the blood of numerous enemies, whom he had laid along in dust. From afar he shouted, and was heard by both armies. MINERVA had rendered his voice even terrible : the neighbouring mountains re-echoed the sound. Never did Mars in Thrace exalt his horrid voice with greater force, when summoning the infernal furies, war and death. The shout of TELEMACHUS inspired his troops with courage and spirit, but froze his enemies with fear. Even ADRASTUS was ashamed to find himself disordered. Numerous unfavourable presages  
alarmed

alarmed him, and rather despair than cool courage supported him. Thrice did his trembling knees begin to sink under him ; thrice did he recoil without thinking what he did. A swoon-like paleness and a cold sweat overspread all his limbs. His hoarse faltering voice completed no word distinctly ; his eyes sparkling fierce gloomy fire, seemed starting from his head ; all his motions were convulsive ; he appeared like Orestes agitated by the furies. Then did he begin to suppose that there were Gods. He fancied he saw them angry ; that he heard a hollow voice come from the bottom of the abyss, calling him from the gloomy Tartarus. All convinced him of an invisible celestial hand held over him, ready to fall heavy on his head. Hope was extinguished in his breast ; his intrepidity vanished, as daylight disappears when the sun sets in the bosom of the sea, leaving the earth enveloped in the shades of night.

The impious ADRASTUS, too long suffered on earth, had not such a scourge been necessary to men, the impious ADRASTUS draws near his end. He runs headlong to meet his inevitable destiny, accompanied by horror, sharp remorse, consternation, fury, rage, and despair. Scarce did he perceive TELEMACHUS, when he thought he saw Avernus opening, and the rolling flames that issue from black Phlegethon ready to devour him. He cried aloud, and his mouth remains wide open, yet is he unable to utter a word. Like a man asleep, who, in a frightful dream, opens his mouth, and labours to speak ; but speech ever fails him, and he attempts it in vain. With a precipitate and trembling hand ADRASTUS throws a javelin at TELEMACHUS ; who, intrepid as a friend of the gods, defends himself with his buckler. Victory covering him with her wings, seemed already to hold a crown suspended over his head. Courage, calm and unruffled, beamed in his eye ; one would have taken him for MINERVA herself, such sagacity and self-conduct did he discover amid the greatest dangers. The javelin thrown by ADRASTUS being repelled

pelled by the shield of **TELEMACHUS**, he instantly unsheathed his sword, to prevent the son of **ULYSSES** the advantage of throwing his javelin in his turn. **TELEMACHUS**, seeing him sword in hand, instantly unsheathed his own, and left his javelin. The other combatants beholding them thus engaged in close fight, silently laid down their arms to watch them attentively, expecting their combat would determine the fate of the war. Their two swords, glittering like the flashes of lightning from whence breaks the thunder, crossed each other several times ; with their ineffectual strokes the polished armour rings. The two combatants extend their bodies, bend, stoop, instantly rise again, at last they close. The ivy, springing at the root of a wild ash, clasps not more closely with its interwoven branches the hard and knotty trunk, even to the highest boughs, than they clasped one another. **ADRASTUS** had not yet lost any of his strength ; **TELEMACHUS** had not yet attained his full vigour. **ADRASTUS** often endeavoured to surprise his enemy, and to overset him. He endeavoured also to seize his sword, but in vain ; that instant **TELEMACHUS** lifted him up, and flung him on the plain. Then did that impious man, who had always despised the gods, discover a dastardly fear of death ; ashamed to ask for life, yet unable to withhold evident desires for it. He endeavoured to move the pity of **TELEMACHUS**. " Son of **ULYSSES**," said he, " at length I own the just gods, who punish me as I deserve. Misfortune alone opens the eyes of men to truth ; I see it, it condemns me : but let an unhappy king remind you of your father, who is far from Ithaca, and let that touch your heart." **TELEMACHUS**, who held him down under his knees, and had already raised his sword to plunge it in his breast, immediately replied : " I desire but the victory, and the peace of the nations I came to succour. I delight not in shedding blood. Live then, **ADRASTUS**, but live to repair your faults : restore whatever you have usurped ; re-establish tranquillity and justice on the coast of the great Hesperia,



which you have defiled by so many massacres and treacheries ; live, and become another man ; learn by your fall that the gods are just ; that the bad are miserable ; that they deceive themselves when seeking happiness by violence, cruelty, and falsehood ; in short, that nothing is so sweet, or so happy, as simple, steadfast virtue. Give us as hostages your son Metrodorus, with twelve chiefs of your nation."

This said, TELEMACHUS suffered ADRASTUS to rise, and held out his hand to him, without suspicion of his treachery ; but ADRASTUS that instant threw at him a second javelin, very short, which he had kept concealed. So sharp was the weapon, and so dexterously thrown, that it would have penetrated the armour of TELEMACHUS, had it not been divine. At the same time ADRASTUS leaped behind a tree, to elude the pursuit of TELEMACHUS, who thus exclaimed : " Daunians, you behold the victory is ours ; the miscreant saves himself only by treachery ; he, who fears not the gods, fears death : whereas those who fear the gods, fear nothing else." Pronouncing these words, he advanced toward the Daunians, making a sign at the same time to his own men, who were on the other side of the tree, to cut off the retreat of the perfidious ADRASTUS, who, afraid of being surprised, feigned to return the way he came, and would have opened to himself a passage through the Cretans, who opposed him. But TELEMACHUS immediately darted upon him, quick as the thunder which the father of the gods hurls from the lofty Olympus on the heads of guilty men ; with his victorious hand he seizes him, and throws him backward, as the cruel north wind levels the tender ears that gild the plain ; nor hears him, though the impious caitiff dared attempt once more to abuse the goodness of his heart. He plunged his sword into his bosom, and sent him headlong into the flames of gloomy Tartarus : fit punishment of his crimes.

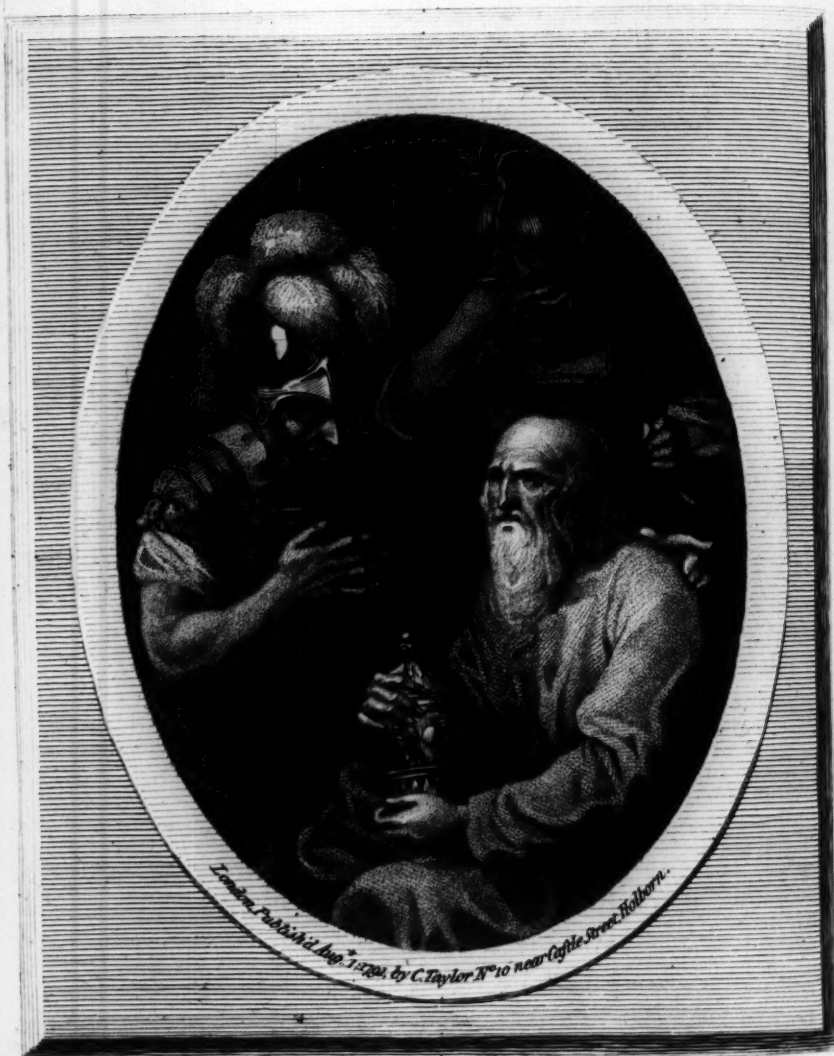
## ARGUMENT OF THE TWENTY-FIRST BOOK.

**ADRASTUS** being dead, the *Daunians* offer their hands to the allies, to signify their inclination to peace; and desire them to allow them to choose a king out of their own nation. **NESTOR**, being inconsolable for the loss of his son, comes not to the assembly of the chiefs; in which several give it as their opinion, that the lands of the conquered ought to be divided, and the territory of *Arpi* ceded to **TELEMACHUS**. Far from accepting this offer, **TELEMACHUS** makes it appear to be the common interest of the allies to choose **POLYDAMUS** king of the *Daunians*, and to leave them in possession of their lands. He afterwards prevailed upon that people to assign the country of *Arpi* to **DIOMEDES**, who then chanced to arrive in the camp. The troubles being thus composed, the several nations separate, in order to return home.

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BOOK XXI.



*Diomedes visiting Nestor.*

## THE TWENTY-FIRST BOOK.

**S**CARCELY was **ADRASTUS** dead, when all the Daunians, far from regretting their defeat, and the loss of their chief, rejoiced at their deliverance; offering their hands to the allies, in token of peace and reconciliation. **Metrodorus**, son of **ADRASTUS**, whom his father had trained in maxims of dissimulation, injustice, and cruelty, fled like a coward. But a slave, his accomplice in his cruel and infamous actions, whom he had liberated, and loaded with favours, and to whom alone he had entrusted himself in his flight, thought of nothing but betraying him, from mercenary views. He killed him from behind, as he fled, cut off his head, and carried it to the camp of the allies, expecting great reward for a crime that would end the war. But all were shocked at the wretch, and he was put to death. **TELEMACHUS** could not refrain tears, when he beheld the head of **Metrodorus**, a young man extremely beautiful, and naturally well disposed, but corrupted by pleasures and bad examples. "Alas!" said he, "these are the poisons in the prosperity of a young prince; the greater his elevation and vivacity, the farther he recedes from virtuous sentiment: and, perhaps, I also should have been the same, had not my early misfortunes, thanks to the gods, and the instructions of **MENTOR**, taught me moderation."

The Daunians in council demanded as the only condition of peace, that they should be allowed to choose a king of their own nation; who, by his virtues, might efface the opprobrium brought on the throne by the impious **ADRASTUS**. They thanked the gods, that they had cut off the tyrant; and came in crowds to kiss the hand of **TELEMACHUS**, which had been imbrued in the blood of the monster; esteeming their defeat a triumph. Thus, in a moment,

fell irrecoverably that power which had threatened every other in Hesperia, and made so many nations tremble. Resembling grounds that appear firm and solid, but are gradually undermined: the feeble attempts to sap them are long ridiculed; nothing seems weakened; all is level; nothing gives way; nevertheless, progressively, every support is destroyed, till the moment, when suddenly, the sinking ground opens a dreadful gulf. Thus a power unjust and fraudulent, whatever prosperity it may derive from its violences, digs a deep pit for itself. Fraud and oppression, by degrees, undermine the most solid foundations of legal authority. Admired, dreaded, it makes beholders tremble, till in a moment it is no more. It sinks under its own weight; nothing can raise it again; having destroyed with its own hands, the true pillars of power, good faith and justice, which command love and confidence.

Next day the chiefs of the army assembled to grant a king to the Daunians. It gave great pleasure to observe the two camps intermingled by so unexpected a friendship, and the two armies become in a manner but one. The sage NESTOR could not assist in the council, his heart being utterly depressed with grief and old age; as a flower, which at morning dawn was the ornament and glory of the verdant meads, in the evening overwhelmed, languishes beneath the beating rain. His eyes were become two incessant fountains of tears: far from them fled balmy sleep, that soothes severest sorrow: hope, that life of the human heart, was in him quite extinguished. All kind of nourishment was bitter to the unfortunate old man; light itself was odious. The only wish of his soul was to relinquish the body, and to descend into the endless shades of Pluto's empire. All his friends attempted to console him in vain: his fainting heart was disuisted with friendship, as a sick man with food. To the most endearing expressions possible of his friends, he replied only by groans and sobs.

Now



Now and then he would exclaim : “ O Pisistratus, Pisistratus, Pisistratus, my son, thou callest me ; I follow thee, Pisistratus ! Thou wilt make my death agreeable, my dear son ! All my desires are to see thee again on the banks of Styx.” Then he would pass whole hours without a word ; groaning only, lifting his hands, and streaming eyes, to heaven. Meanwhile, the princes in council waited for TELEMACHUS, who stood by the body of Pisistratus, strewing it with flowers by handfuls ; adding exquisite perfumes, and shedding floods of bitter tears ! “ O, my dear companion,” said he ; “ never shall I forget that I saw you at Pylos, followed you to Sparta, and met you again on the coast of the great Hesperia. A thousand, and a thousand obligations I owe you ; I loved you, as you did me : I knew your valour, it would have surpassed that of many famous Grecian warriors. Alas ! it has closed your days with glory ; but it has deprived the world of a rising virtue, which would have equalled that of your father. Yes, your wisdom and eloquence in mature age, would have equalled those of this sage, the admiration of Greece. You had already that soft irresistible insinuation of speech ; those simple manners of narration ; that sagacious moderation which operates like a charm in pacifying angry spirits ; that authority which results from the prudence and the vigour of judicious counsel. When you spoke, all listened ; all were prepossessed in your favour ; all were willing to own you right : your simple modest eloquence distilled on their hearts, as dew on the tender grass. Alas ! of all these valuable endowments which we possessed but a few hours ago, we are now deprived for ever ! Pisistratus, whom I embraced this morning, is no more ! Nothing remains of him but the sad remembrance. At least, had you lived to close the eyes of NESTOR, before we had closed your eyes, he would not have seen what he now sees, he would not have been the most wretched of fathers.” After this lamentation, TELE-

MACHUS directed the bleeding wound in the side of Pisistratus to be washed. He was laid by his order on a bed of purple, where, his head reclining on one side, deadly pale, he resembled a young tree, which, having overshadowed the land, and reared its verdant boughs toward heaven, is laid low by the sharp axe of the woodman. No longer supported by its roots, nor by the earth, its fruitful mother, which nourished its shoots in her bosom; it languishes; its verdure disappears, it declines, it falls. Its branches, which excluded the light, now sweep the dust, decayed and withered; it is now but a fallen log, stripped of its beauty. Thus Pisistratus, a prey to death, was carried by bearers to be laid on the funeral pile. A troop of Pyliaus, with downcast weeping eyes, their arms reversed, slowly accompanied it; and now the flame ascends to heaven. The body was soon consumed; the ashes were inclosed in a golden urn, which TELEMACHUS, who superintended the whole, committed as a great treasure to Callimachus, who had been tutor to Pisistratus. "Keep," said he, "these melancholy, but precious remains of him you loved. Keep them for his father; but, before you present them to him, wait till he has recovered strength to ask for them: what at one time excites grief, at another assuages it."

TELEMACHUS then entered the assembly of the allied kings, in which as soon as he appeared, all were silent, that he might be heard the better. He blushed, and could not be prevailed on to speak. The encomiums bestowed on him by public acclamations for all he had done, increased his confusion; he wished he could have concealed himself. It was the first time he appeared embarrassed, and disconcerted. At last he begged as a favour that they would forbear further plaudits. "Not," said he, "that I don't love them, especially when bestowed by such judges of merit: but that I fear becoming too fond of them; they corrupt mankind; make us self-conceited; render us  
vain,

vain, and presumptuous. We must merit praise, but avoid it; the highest praises resemble the false. Tyrants, the most vicious of the human race, are those who have made their flatterers praise them most. What pleasure is there in being praised like them? Genuine praise is that bestowed on me while absent, if I am happy enough to deserve it. If you really think me worthy, you ought also to suppose I would be modest, and fearful of vanity. Spare me then, if you esteem me; and treat me not as one enamoured of applause." TELEMACHUS having thus spoken, was silent to those who continued to extol him to the skies; and by an air of indifference soon restrained their encomiums; they began to fear offending him by their praise: thus their praises ended; but their admiration increased. The whole camp knew the tenderness he had expressed for Pisistratus, and how careful he had been of rendering him the last duties. The whole army was more affected by these marks of the goodness of his heart, than by all the prodigies of wisdom and valour which so lately had shone in him. "He is wise, he is valiant!" said they to one another in private, "the friend of the gods, the true hero of our age: he is more than human! But these qualities only excite our wonder and astonishment. He is humane, benevolent, a faithful and affectionate friend, compassionate, liberal, beneficent, wholly attached to those whom he should love. He is the delight of those he lives with: he has shaken off his haughtiness, indifference, and pride. These good qualities are of constant use: these touch the heart; these bind our affections to him; these make us sensible of all his goodness; these render us ready to lay down our lives for him."

When this discourse was over, they began to mention the necessity of giving a king to the Daunians. It was the opinion of most of the princes present in the council, that the country ought to be considered as conquered, and the lands divided. TELEMACHUS



CHUS was offered for his share the fertile country of Arpi, which bears twice a year the rich gifts of Ceres, the delicious presents of Bacchus, and the ever-green fruit of the olive, sacred to Minerva. "That country," said they, "will make you forget the poor cottages of Ithaca, the dreadful rocks of Dulichium, and savage forests of Zacynthus. Seek no further for your father, who must have perished in the waves at the promontory of Caphareus, by the vengeance of Nauplius, and the anger of Neptune; nor your mother, possessed by her lovers since your departure; nor your country, whose soil is not favoured by Heaven like that we now offer you." This discourse he heard patiently; but the rocks of Thrace and Thessaly are not more deaf or insensible to the plaintive supplications of despairing lovers, than TELEMACHUS was to all these offers. "As for me," replied he, "I regard neither riches or pleasures: what advantage is possessing a greater extent of land, and the government of a greater number of men? It is only to have more trouble and less liberty. Life, even to the wisest and most moderate, is sufficiently full of misfortunes, without increasing them by the trouble of governing headstrong, restless, unjust, treacherous, and ungrateful men. To desire the rule of men purely from self-love, regarding mere personal authority, grandeur, and pleasure, is to become impious, a tyrant, a scourge of mankind. On the contrary, when one desires to rule over men, only on just principles, for their benefit, he is rather their tutor than their ruler, and gets nothing but infinite trouble; and is far from desiring more extensive authority. The shepherd, who does not butcher his flock, who exposes his life to defend them from the wolves, who watches day and night, and conducts them to good pastures, has no solicitude to increase the number of his sheep, and to seize those of his neighbours: it would be only increasing his trouble. Although," continued he, "I have never ruled, I have learnt from the laws, and the wise men who made them,

them, how difficult is the government of cities and kingdoms. I am therefore satisfied with my poor Ithaca: though it be small and poor, I shall have glory enough, if I rule it with justice, piety, and valour. Even there, I shall but too soon ascend the throne. The gods grant that my father, escaped the fury of the waves, may reign there to the extremest old age; and may I have a lengthened opportunity of learning from him how to vanquish my own passions, that I may know how to moderate those of a whole nation." He afterwards proceeded thus: "Hear, O assembled princes! what I think my duty to lay before you, for your interest. If you give the Daunians a just king, he will rule them with justice; he will convince them how greatly it is their interest to maintain integrity, and not to usurp the possessions of their neighbours: this they never could have learned under the impious *ADRASTUS*. While they are governed by a wise and just prince, you will have nothing to fear from them; they will be indebted to you for their good king, and will owe to you the peace and prosperity they enjoy. These people, far from attacking you, will bless you incessantly: both king and people will be creatures of your hands. If, on the other hand, you will divide their lands among you, these misfortunes I predict will follow: become desperate, this people will renew the war; will fight justly for their liberty; and the gods, enemies to tyranny, will fight in their behalf. Should the gods interfere, sooner or later you will be confounded, and your prosperity will vanish like smoke. Wisdom and counsel will forsake your chiefs, courage your armies, and fertility your lands. You will delude yourselves; will engage in rash enterprises; will silence good men, who would tell you truth; you will suddenly sink: and it will be said of you, "Are those then the flourishing nations which pretended to give law to all the world? They now fly before their enemies, the contempt of the nations who now trample on them: this

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is the work of the gods ; this is what unjust, proud, cruel people deserve." Farther, consider, that if you attempt to divide among you this conquest, you unite against you all the neighbouring nations. Your confederacy, formed to defend the common liberty of Hesperia against the usurper *ADRASTUS*, will become odious ; and you will be justly charged by all nations with aspiring to universal despotism. But I suppose you conquerors of the Daunians, and every other state. Such conquests will ruin you. Consider, such an enterprize would disunite you all ; as not founded on justice, you will have no rule to determine your several pretensions ; each will expect that his share should be proportioned to his power ; none among you will have authority enough over the others to make this distribution peaceably. Behold a source of war, of which your grandchildren may not see the end. Is it not better to be just and moderate, than to follow ambition attended with so much danger, and through so many unavoidable misfortunes ? Profound peace, the innocent agreeable pleasures that accompany it, happy plenty, the friendship of your neighbours, the glory inseparable from justice ; the authority acquired in becoming, by good faith, the arbiters of foreign nations : are not these advantages more desirable than the ridiculous vanity of unjust conquest ? O princes ! O kings ! You see I am quite disinterested in what I say. Listen then to him who is enough your friend, to contradict, perhaps displease you, by representing the truth."

While *TELEMACHUS* thus harangued, with an authority never observed in any other, and all the princes, suspended in astonishment, admired the wisdom of his counsels, a confused noise diffused itself through the whole camp, and reached the place where the assembly was held. "A stranger," said they, "is just arrived on the coast, with a troop of armed men. He has a noble mien, and all the appearance of a hero : one may easily see he has suffered  
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long misfortunes ; but the greatness of his courage has raised him above all his sufferings. At first the people of the country, who guarded the coast, resolved to attack him as an enemy landing with a hostile intention ; but having drawn his sword with an intrepid air, he told them he knew how to defend himself if attacked, but requested only peace and hospitality : accordingly, he held out a branch of olive, as a suppliant. Being attended to, he desired to be conducted to the governors of this part of Hesperia : and now they are bringing him hither for conference with the kings assembled." This account was scarce concluded, when the stranger appeared, with an air of majesty that surprised the whole assembly. He might have easily passed for the god Mars, when he assembles on the mountains of Thrace his blood-thirsty troops. He thus began discourse : " O ye shepherds of the people, doubtless here assembled either to defend your country against its enemies, or to enforce the most just laws, yield attention to a man whom fortune has persecuted ! The gods grant you may never meet with such distresses ! I am DIOMEDES, king of Etolia, who wounded Venus at the siege of Troy. The vengeance of that goddess pursues me through the universe. Neptune, who can refuse nothing to the divine daughter of the sea, has abandoned me to the rage of winds and waves, which have often dashed my ships to pieces against the rocks. The inexorable Venus has deprived me of every hope of seeing again my kingdom, my family, and the sweet light of that country where I first saw the day. No, I shall never see again what I held most dear in life. After numerous shipwrecks, I venture ashore on this strange coast, seeking some small repose, and a safe retreat. If you fear the gods, and especially Jupiter, the protector of strangers ; if you have any feelings of compassion, refuse me not some barren corner in this wide extended country, some desert, some craggy cliffs or sands, where, with my companions, I may

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found a city, as at least a melancholy representation of our now lost native land. We ask but a small space of ground, which is useless to you. We shall live in strict friendship and alliance with you ; your enemies shall be ours ; we shall engage in all your interests ; we ask but the liberty of living by our own laws."

While DIOMEDES thus spake, the eyes of TELEMACHUS were fixed upon him ; different passions by turns appeared in his countenance. When he began to mention his long misfortunes, he hoped this majestic man might be his father. Directly as he had declared himself DIOMEDES, the countenance of TELEMACHUS faded like a fair flower defaced by the baleful breath of ruthless Boreas. When DIOMEDES afterwards complained of the prolonged anger of a goddess, his words affected TELEMACHUS, by reminding him of similar sorrows suffered by his father and himself. Mingled tears of pity and joy ran down his cheeks, and he threw himself into the embrace of DIOMEDES. "I am," said he, "the son of ULYSSES, whom you knew, and who assisted you when you carried off the famous horses of Rhesus. The gods have persecuted him, equally as you, without pity. If the oracles of Erebus deceive me not, he yet lives ; but, alas ! he lives not for me. I left Ithaca to seek him, now I can neither find Ithaca nor him. Judge, by my misfortunes, my compassion for those of others. The advantage of having been unfortunate is, that we acquire sympathy with the distresses of others. Though but a stranger here myself, I can, renowned DIOMEDES, the most invincible of all the Greeks except Achilles—(for, notwithstanding the calamities of my country during my infancy, my education has not been so bad as to leave me ignorant of your glory acquired in battle) I can, I say, procure you some assistance. These princes, whom you see, possess humanity ; they know there is no virtue, no true courage, no solid glory without humanity. Misfortune adds new lustre to the glory of  
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great men : they are deficient while strangers to misfortune, as examples of patience and fortitude are wanting in their lives : every heart that has any relish for virtue, sympathizes with suffering virtue. Ours be the care to comfort you, since the gods conduct you among us ; we accept it as a present made us, and ought to account ourselves happy in having power to alleviate your distress." While he spoke, DIOMEDES, astonished, eyed him stedfastly, and felt a strong emotion in his heart. They embraced, as if they had been long intimate friends. DIOMEDES exclaimed, " O worthy son of ULYSSES, I behold in you his mild aspect, his graceful language, his nervous eloquence, his noble sentiments, and his profound wisdom."

Then PHILOCTETES likewise embraced the great son of Tydeus ; they related to each other their misfortunes. PHILOCTETES said to DIOMEDES, " Undoubtedly you will be pleased to see again the sage NESTOR, who has just lost his last remaining son Pisistratus ; his remain of life is a path of sorrow that conducts him to the grave. Come, and comfort him : an unfortunate friend is more likely to console his grief than any other." Then they went together to the tent of NESTOR, who hardly recollected DIOMEDES, so much had grief depressed his spirits and his understanding. At first DIOMEDES wept with NESTOR, and by their interview the old man's grief redoubled ; but afterwards it was gradually assuaged by the presence of such a friend. His affliction was evidently a little suspended by the pleasure of recounting what he had suffered ; and by hearing, in his turn, whatever had befallen DIOMEDES.

While they conversed together, TELEMACHUS and the other chiefs assembled were debating their future proceedings. TELEMACHUS advised to give the territory of Arpi to DIOMEDES ; and to choose for king of the Daunians POLYDAMAS, one of themselves : an officer of renown, whom ADRASTUS out



of jealousy never would employ, apprehensive lest the success of his arms should be attributed to this general's abilities, and himself be disappointed in his hopes of the whole glory. POLYDAMAS had often intimated to him privately, that he exposed too much his life and his kingdom's welfare, in this war against so many nations combined; and would have engaged him to a conduct more moderate and just toward his neighbours; but men who hate the truth, hate also those who have the courage to represent it. They are unmoved either by their zeal, or sincerity, or disinterestedness. A delusive prosperity hardened the heart of ADRASTUS against the most salutary advices: refusing to follow them, he triumphed daily over his enemies. Insult, treachery, violence, procured victory for him: and none of the misfortunes POLYDAMAS long foretold had ensued. He jested at timid caution, always foreseeing difficulties. POLYDAMAS became insupportable to him; he divested him of all his employments, and left him to languish in poverty and solitude. His disgrace at first overwhelmed him: but it soon bestowed what he had never possessed; it opened his eyes to see the vanity of grandeur: he grew wise at his own expence; he triumphed at his misfortunes; he learned by degrees to bear affliction, to live on little, to nourish his mind in tranquillity with truth; to cultivate in himself the secret virtues, which are of more value than the most shining; in fine, to live independent of others. He resided in a desert, at the foot of mount Garganus, where a hollow rock served him for a roof; a rivulet, that fell from the mountain, quenched his thirst; some trees afforded him fruit: he had two slaves, who cultivated a little field: these he laboriously assisted with his own hands; the land rewarded them abundantly for their pains, so that they wanted nothing. They had not only plenty of fruit and pulse, but all sorts of sweet-smelling flowers. There he lamented the misery of nations,

nations, by the absurd ambition of their kings misled to ruin. There he expected every day that the just, though long-suffering gods should overthrow ADRASTUS. The more his prosperity increased, the nearer he thought he saw his irrecoverable ruin advance; for successful iniquity and imprudence, and power stretched to the very height of absolute despotism, are forerunners of the fall of kings and kingdoms. When he heard of his death and defeat, he discovered no exultation, either for having foreseen it, or for being delivered from the tyrant; he was only anxious, fearing to see the Daunians in servitude. Such was the man whom TELEMACHUS proposed for the crown. It was some time since he had known his virtue and courage; for, in pursuance of MENTOR's advice, he constantly enquired into the good or bad characters of all persons in any considerable employment, not only in the allied nations, which served in the war, but also among the enemy. His principal care was to discover and examine all that were eminent for talents or virtues. The allied princes at first felt some reluctance to placing POLYDAMAS on the throne. "We have," said they, "experienced how formidable is a king of the Daunians to his neighbours, when fond of war, and acquainted with the art. POLYDAMAS is an able officer, and might be a dangerous enemy." But TELEMACHUS replied: "It is true, POLYDAMAS understands war, but he loves peace; these are precisely the two qualifications to be wished. A man who knows the dangers, difficulties, and disasters of war, is by very much more likely to avoid it, than he who is totally inexperienced: besides, he has learnt to enjoy the sweets of a quiet life; he always condemned the enterprises of ADRASTUS; he foresaw their fatal consequences. You have more to fear from a weak and ignorant prince, than from one who will know and determine every thing himself. A weak prince, ignorant and inexperienced, will see only by the eyes  
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of a capricious favourite, or a flattering, restless, ambitious minister. Such a blinded prince will engage in war without designing it; you can never depend on him, for he cannot depend on himself; he will break his word; he will soon reduce you to the necessity, either of destroying him, or of being destroyed by him. Is it not more serviceable, more safe, and at the same time more just and noble, to answer faithfully the confidence of the Daunians, by giving them a king worthy of a crown?" By these arguments all the chiefs were persuaded; and accordingly POLYDAMAS was proposed to the Daunians, who waited with impatience for the determination. When they heard the name of POLYDAMAS, they answered: "Now are we convinced that the allied princes act uprightly by us, and desire a lasting peace, since they have proposed to us for king a man so virtuous, and so capable of governing. Had they proposed a pusillanimous, ignorant, effeminate man, we should have concluded their intention was to debase us, and to corrupt the form of our government. A conduct so artful and insidious, would have excited in us a violent and lasting, though secret resentment; but the choice of POLYDAMAS shews perfect integrity. The allies, doubtless, expect from us justice and honour, since they give us a king incapable of attempting any thing against the liberty and glory of our nation. We may, therefore, protest in the presence of the just gods, that the rivers shall return to their sources ere we cease to love such beneficent princes. May our latest posterity recollect the benefit this day conferred on us, and renew from generation to generation the peace of the Golden Age throughout all the coast of Hesperia!"

TELEMACHUS then proposed, that they should give to DIOMEDES the lands of Arpi, where to establish his colony. "These new colonists," said he, "will be indebted to you for their settlement in a country unoccupied by you. Remember, that all  
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men ought to love one another ; that the earth is too extensive to be peopled ; that you must have neighbours, and that it is better to have those who are obliged to you for their establishment. Pity an unfortunate king, who cannot return to his native country. POLYDAMAS and he, united by the bands of justice and virtue (the only lasting ties), will maintain you in uninterrupted peace, and render you formidable to all neighbouring nations that think of aggrandizing themselves. You see, O Daunians, that we have given your country a king, capable of elevating its glory even to heaven. Give then, at our request, a tract of land useless to you, to a king who merits all possible assistance." The Daunians answered, they could refuse TELEMACHUS nothing ; since it was he who had procured them POLYDAMAS for king : him they immediately went to find in his desert, that he might reign over them. Before their departure, they bestowed the fertile plains of Arpi on DIOMEDES, there to found a new kingdom. This gave great pleasure to the allies, because that Greek colony might be able to assist them powerfully, should the Daunians ever attempt to renew the encroachments of which ADRASTUS had set them the bad example.

The princes now thought only of separating. TELEMACHUS marched off with his troop, his eyes bathed in tears, after he had tenderly embraced the valiant DIOMEDES, the sage but inconsolable NESTOR, and the renowned PHILOCTETES, worthy heir of the arrows of Alcides.

## ARGUMENT OF THE TWENTY-SECOND BOOK.

**TELEMACHUS**, upon his arrival at Salentum, is surprised to find the country so well cultivated, and so little magnificence in the city. **MENTOR** explains to him the reasons of that alteration, points out to him the errors that commonly prevent a state's flourishing, and proposes to him for a model, the conduct and government of **IDOMENEUS**. **TELEMACHUS** then discloses his mind to him in regard to his inclination to espouse **ANTIOPE**, the daughter of that prince. **MENTOR** agrees with him in praising her good qualities, and assures him, that the gods had destined her for him; but that at present he ought to think of nothing but setting out for *Ithaca*, and delivering **PENELOPE** from the irksome addresses of her suitors.

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BOOK XXII.



*Telemachus, returning to Salentum is  
surprised at the fertility of the Country.*

## THE TWENTY-SECOND BOOK.

**T**HE young son of ULYSSES glowed with impatience to revisit MENTOR at Salentum, and to embark with him for Ithaca, where he hoped his father might be arrived. As he approached Salentum, he was greatly surpris'd to behold all the neighbourhood cultivated like a garden, and full of industrious people, which at his departure was neglected and almost desert. He concluded that this was the work, and the wisdom of MENTOR. Then entering the city, he perceived fewer artisans for the luxuries of life, and much less magnificence than before. This disgusted him ; for he was naturally fond of shew and splendor ; but his mind was soon engross'd by other thoughts. He saw MENTOR and IDOMENEUS at a distance coming to meet him : instantly his bosom throbb'd with tenderness and joy. Notwithstanding his great success in the war against ADRASTUS, he was apprehensive lest MENTOR should not be satisfied with his conduct, and, as the sage approached, sought to discover in his eyes, whether he had done any thing amiss.

IDOMENEUS embraced him as if he had been his own son ; then TELEMACHUS flew to the arms of MENTOR, and bedew'd him with his tears. MENTOR said to him : “ I am satisfied with you. You have committed great faults ; but they have enabled you to know yourself, and to be self-diffident. One often reaps more benefit from his errors than from his noblest actions. Great actions swell the mind, and inspire dangerous presumption ; whereas errors make a man look into himself, and restore that wisdom, which in prosperity had been lost. What remains for you to do is to praise the gods, and to decline human applause. You have performed great actions ; but ingenuously acknowledge that scarcely by yourself

were they done. Is it not true that they were disposed by something foreign from yourself and infused into you? Would not your natural heat and imprudence otherwise have made them miscarry? Did you not perceive that MINERVA had, as it were, transformed you into a man above yourself, to do by you what you have done? She suspended all your natural defects, as Neptune when he pacifies the storms, suspends the angry billows.

While IDOMENEUS with eager curiosity interrogated the Cretans returned from the war, TELEMACHUS was listening to the sage instructions of MENTOR. At length casting his eyes around him with surprise, he exclaimed: "What a change is here! I cannot conceive the cause. Has any calamity befallen Salentum during my absence? Why is no longer seen that magnificence which then shone throughout the city? I now see neither gold, nor silver, nor precious stones; the dresses are plain; the buildings erecting, are less extensive, and less ornamented; the arts languish; the city is become a solitude." MENTOR replied with a smile: "Have you observed the condition of the country round the city?" "Yes," said TELEMACHUS, "I observed every where the fields cultivated, and agriculture in repute." "Which," said MENTOR, "is best, a city adorned with marble, gold and silver, with a barren neglected country; or a fruitful well cultivated country, with a city of little splendor, and of modest manners? A large city crowded with artificans employed in corrupting manners by luxury, surrounded by a poor ill-cultivated country, resembles a monster with an enormous large head, whose whole body, for want of nourishment, is meagre and extenuated, utterly disproportionate to the head. The true strength and real wealth of a kingdom consists in the number of a people, and plenty of aliments. IDOMENEUS has now an infinite number of people indefatigably laborious, filling the whole extent of his dominions; his whole country is now but

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one continued city, of which Salentum is the centre. We have transplanted from the city to the country the hands which burdened the city, but were wanted in the country; also we have attracted to our dominions many foreigners. The more these people multiply, the more they multiply by their labours the fruits of the earth; such peaceful and agreeable multiplication, more augments a state than conquest. We have suppressed in the city only superfluous arts, which divert the poor from culture of the lands for supplying real wants, and corrupt the rich by introducing effeminacy and ostentation. No injury has been done to the fine arts, nor to those who cultivate them with real genius. Thus IDOMENEUS is become much more powerful than when you admired his magnificence: that dazzling outside concealed a weakness and misery which would soon have overturned his empire; now he has a much greater number of subjects, and maintains them with more ease. These men, inured to labour and hardship, and taught to despise death by their love of equitable laws, would all willingly fight for lands cultivated by their own hands. Soon will this state, which you thought decayed, be the wonder of Hesperia. Remember, TELEMACHUS, that there are two grievances in government scarce ever guarded against, or redressed. The first is exorbitant, over-bearing power in kings; the second is luxury, which corrupts manners. When kings accustom themselves to know no laws but their absolute wills, and to unbridle their passions, their power indeed is unlimited; but by unlimited exercise of power, they sap its foundation; they have no longer any certain rule, or maxims of government; each flatters them at pleasure; they have no people; slaves only remain, whose number diminishes every day. Who will tell them the truth? who will confine the torrent? All submits; the wise fly, conceal themselves and grieve: such inundation of power can be reduced to its natural limits only by some sudden

and violent revolution. Often what might have reduced it, overthrows it quite ; nothing is more exposed to a fatal overthrow than power too far extended. It is like a bow too much bent, which suddenly breaks at last, unless slackened : but who shall venture to slacken the bow of power ? The very heart of IDOMENEUS had been corrupted by this flattering power : he had been dethroned ; but not undeceived. It was necessary the gods should send us hither to disabuse him, in regard to this blind despotism, unfit for men ; for even a kind of miracle was required to open his eyes. The other evil almost incurable, is luxury ; as arbitrary power poisons kings, luxury poisons a whole nation. It is said, that luxury maintains the poor at the expence of the rich ; as if the poor could not gain a living more usefully in multiplying the fruits of the earth, without enervating the rich by refinements of luxury. A whole nation habituates itself to consider superfluities as necessities of life ; and to invent such necessities every day ; nor can now exist without what was scarce known thirty years before. Such luxury is called elegant taste, perfection of the arts, politeness of a nation ; this vice, which draws after it infinite others, is extolled as a virtue, the contagion extends from royalty to the very dregs of the people. The royal family imitate the magnificence of the king ; the grantees, that of the royal family ; the middle ranks of life, that of the grantees ; for who estimates himself accurately ? The lowest affect to pass for their betters. Thus all live above their income, some from ostentation, to display their wealth ; others from false shame, to hide their poverty. Even those wise enough to condemn such excesses, are not wise enough to make head first against them, and to set contrary examples. A whole nation is self-ruined ; all ranks are confounded. The desire of money wherewith to support useless expence, corrupts the best disposed minds ; wealth is the sole pursuit ; poverty is infamy. Be learned, ingenious, virtuous ;

virtuous; instruct mankind, gain victories, save your country, sacrifice your all for it, yet will you be despised, if your talents be not set off by parade. Even those without property will affect to possess wealth; and spend as if they really did so. To accomplish this, they borrow, they cheat, they adopt a thousand unworthy artifices. But who will remedy these disorders? The taste, the customs of a whole nation must be altered, and new laws established. Who will undertake this, unless it be some philosophic king, who, by an example of personal moderation, may bring contempt on such as affect expensive shew, and may sanction the manners of the wise, who will be glad to have their frugality supported by authority?"

TELEMACHUS hearing these remarks, was like a man just waked from a deep sleep: he felt the truth of MENTOR's words; they made a deep impression on his heart: as the skilful sculptor deep engraves features on marble, giving it delicacy, life, and motion. TELEMACHUS answered not; but reflecting on what he had heard, and glancing on the changes made in the city, he said to MENTOR: "You have made IDOMENEUS the wisest of all kings; I now know neither him, nor his people; what you have done here, I own is infinitely greater than the victories we have gained: in military successes, strength and accident have no small share. Of the glory gained in war, we must divide much to the soldiers; but this whole work proceeded from individual sagacity. You was obliged to labour singly against both king and people, to correct them. The successes of war are always ruinous and fatal: here all is the work of celestial wisdom; all is sweet, all is pure, all is lovely, and manifests authority more than human. When men desire glory, why do they not seek it by such exertions in doing good? How greatly those misunderstand true glory, who expect to find it in ravaging the earth, and shedding human blood!"

Great joy appeared in MENTOR's countenance  
when



when he perceived in **TELEMACHUS** such just notions respecting victory and conquest, at an age when it was natural for him to be intoxicated with the glory he had acquired. He then observed: "It is true, all you see here is proper and praise-worthy; but know that superior things may be done. **IDOMENEUS** moderates his passions, and studies to govern his people; but his conduct is not exempt from many errors, the unhappy effects of his former faults. Even when men wish to forsake vice, vice seems still long to pursue them. Bad habits remain; mental weakness, inveterate errors, and almost incurable prejudices. Happy they who never strayed! they attain nearer perfection in excellence. The gods, O **TELEMACHUS**, will expect more of you, than of **IDOMENEUS**; because you have known the truth from your infancy, and never was exposed to the seduction of too great prosperity. **IDOMENEUS**, continued **MENTOR**, is wise and intelligent; but too attentive to detail, too little considerate of the larger principles of his concerns, to form proper plans. The dexterity of a king placed over a nation, consists not in doing every thing himself; it is gross vanity to hope it, or to endeavour to make the world believe it. A king should govern, by selecting and directing those who govern under him; he is not to concern himself with the detail; that is doing the duty of those subordinate to him: he ought only to make them give him an account of their administration; and to know enough of it to judge of that account with discernment. To choose officers for governing, and to station them according to their talents, is excellent government. The great art and perfection of government consists in governing those who govern others: they must be watched, proved, checked, corrected, encouraged, advanced, degraded, shifted from one place to another, and always kept in order. To examine every thing personally is distrust, is littleness, is abandoning himself to mean jealousy for trifles, which consumes the time and mental clearness

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necessary for great affairs. To form great designs, the mind must be free and sedate ; must meditate without restraint, wholly disengaged from the dispatch of intricate affairs. A mind, exhausted by detail, is like the lees of wine, which have neither strength or flavour. Those who govern by detail, are always determined by the present, never extending their views to a distant futurity ; always intangled by the affair of the day : and their minds being engrossed by this alone, it makes too great an impression, and shrivels their understanding ; for sound judgment of affairs, is obtainable only by comparing all together, and ranging them in a certain order, inducing symmetry and dependance. To deviate from this rule in government, would be to resemble a musician, who, satisfied with discovering melodious sounds, should give himself no trouble to unite and harmonize them, for composing agreeable and affecting music. It would be acting like an architect, who should think he had done all, by collecting large columns, and abundance of hewn stone, without regarding order, or proportion, in the ornaments of his edifice. While constructing a saloon, he never reflects that a convenient staircase is necessary ; while employed on the main building, he thinks neither of the court or portico ; his work is but a confused assemblage of magnificent parts, not related to one another. Such a work, far from doing him honour, will be a monument to perpetuate his shame ; for it shews, that the architect had not capacity sufficiently extensive to conceive a general plan of his work. Such conduct characterizes a narrow confined genius ; he whose native capacity is limited to detail, is only fit to execute as directed by others. Be assured, my dear TELEMACHUS, that the government of a kingdom requires a certain harmony, like music, and exact proportions, like architecture. If you will allow me further to use a comparison from these arts, I will convince you how moderate is the capacity of those who govern by detail. He, who in  
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a concert only sings certain parts, though perfectly he sing them, is but a singer: he who conducts the whole concert, and at once regulates all its parts, he alone is the master musician. In the same manner, he who cuts the columns, or builds a wall of the edifice, is but a mason; he who composed the whole, and has all the proportions in his head, he alone is the architect. Thus, those who labour, who execute, and do most of the business, are but subordinate workmen, and direct little. The true genius who governs the state, is he who, without doing any thing, does all, who reflects, who plans, who looks into futurity, who revolves the past, who arranges, who proportions, who takes seasonable precautions, who in continual efforts wrestles against mischance, as a swimmer struggles against the stream; watchful day and night, that nothing be left to accident. Do you imagine, TELEMACHUS, that a great painter labours incessantly from morning to night to hurry off his pictures? No, such servile labour and drudgery would extinguish the fire of his imagination; genius would abandon his works: he must work by starts and sallies as dictated by his taste, and excited by his genius. Do you imagine, that he spends his time in grinding colours, and preparing pencils? No, that is the business of his pupils. His peculiar part is to meditate; he studies only by bold touches to infuse majesty, life, and passion into his figures; he recollects the thoughts and sentiments of the heroes he intends to represent; he transports himself into their times, and all the circumstances of their fate. To this enthusiasm must be united a restraining judgment, that all may be just, correct, and duly proportioned. Do you think, TELEMACHUS, that a less elevated genius, and less capacity, are required to form a great king, than a great painter? Conclude that the business of a king must be to reflect, to form great designs, and to choose proper persons to execute them under his direction."

TELEMACHUS replied: "Methinks I comprehend

all



all you have said : but if matters were thus managed, a king would be often deceived, not entering himself into the detail." "That is your mistake," replied MENTOR : "what prevents a king's being deceived is his general knowledge of government : those who have no principles in business, nor true discernment of characters, are always, as it were, groping in the dark. If they are right, it is accident ; they do not know exactly what they seek, nor to what they should tend ; all they know is, to be distrustful ; and distrustful rather of honest men who contradict them, than of knaves who flatter them. On the other hand, those who govern by principles, and are discerners of men, know what they should expect from them, and how to obtain it : at least, they know, in the main, whether the people they employ are fit for their purposes, and readily enter into their views, designs and ends. Further, by avoiding the entanglements of detail, they can with more freedom of mind survey at once the whole mass of administration, and whether they advance toward their principal object : so that if deceived, it can be little in respect of essentials. Moreover, they are above those little jealousies, that indicate a low mind, and narrow understanding. They know it is impossible to avoid deception in great affairs, as it is necessary to employ in them men who are too often deceivers. More is lost by irresolution proceeding from distrust, than might be by suffering a little imposition. Happy those deceived only in matters of little consequence, while those of importance advance ; and those only should trouble a great man. Knavery ought to be severely punished when discovered ; but some fraud must be expected, would we wish to avoid serious imposition. A tradesman in his shop sees all with his own eyes, and does all with his own hands : but a king of extensive dominions cannot see all, or do all, and therefore he ought to attend only to what can be done by none subordinate to him." In conclusion MENTOR said : "The gods love you, TE-

LEMACHUS, and intend to distinguish your reign by a wise administration. All you see here is rather for your instruction than the glory of IDOMENEUS; all the wise establishments you admire in Salentum are but shadows of those you will one day institute in Ithaca, if your virtues answer to your high destiny. But it is now time to think of quitting this place. IDOMENEUS has prepared a vessel for our return."

Then TELEMACHUS opened his heart to his friend, though with some reluctance, in regard to an attachment that made him regret leaving Salentum. "Perhaps," said he, "you will blame my being too susceptible of tender inclinations in the places I visit: but I should be continually reproached by my own heart, did I not acquaint you that I love ANTIOPE, the daughter of IDOMENEUS. No, my dear MENTOR, not with a blind passion like that of which you cured me in the island of CALYPSO. I have felt severely the depth of that wound received from CUPID while with EUCHARIS (I cannot yet pronounce her name without emotion); time and absence have not effaced it. Such wretched experience has taught me to mistrust myself. But for ANTIOPE, what I feel is totally different; not violent passion, but taste, esteem, regard. How happy should I be, might I pass my life with her! If ever the gods restore my father to me, and allow me to choose a spouse, ANTIOPE shall be my consort. What charms me in her is, her silence, her modesty, her reserve, her constant employment, her industry in works of weaving and embroidery; her attention to the economy of her father's house since the death of her mother; her contempt of gaudy ornaments, her forgetting, or even ignorance of her beauty. When IDOMENEUS directs her to lead the dances with the young Cretan ladies to the sounding flute, one would take her for the ever-smiling Venus, such graces accompany her. When he carries her to the chase, she displays equal majesty and address in shooting with the bow, as Diana amidst her nymphs.

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She only knows it not, while all the world admires. When she enters the temples of the gods, bearing consecrated offerings on her head in baskets, one would imagine she was herself the divinity of the place. With what reverence and piety have we seen her sacrifice, and deprecate the wrath of the gods, when some impiety was to be expiated, or some ill omen averted. In fine, when seen among a troop of virgins with a golden needle in her hand, one might think her MINERVA herself visiting earth in human shape to teach mankind ornamental arts. She animates the rest to work, she sweetens weariness and fatigue by the charms of her voice, when she sings all the marvellous histories of the gods. She exceeds the most exquisite painting in the delicacy of her embroidery. Happy the man, whom gentle Hymen shall unite to her! he will have to fear only the losing her, and the surviving her. I here call the gods to witness, my dear MENTOR, that I am quite ready to depart. I shall love ANTIOPE while I live; yet she shall not retard one moment my return to Ithaca. Should another indeed possess her, I should pass my remaining days in bitterness and sorrow: but I determine to leave her, though I know that by my absence I may lose her. I will not mention my passion to her, or to her father; you are the only person I ought to consult, till ULYSSES, re-established on his throne, shall declare his approbation. Hence you may judge, my dear MENTOR, how different is my present attachment from that passion for EUCHARIS, wherein you saw me blinded."

MENTOR replied: "O TELEMACHUS, I acknowledge the difference; ANTIOPE is mild, simple, wise; her hands disdain not industry; she foresees far; and looks to every thing: she knows when to be silent; and to be busy without hurry. She is never idle: never embarrassed, because every thing is done by her in its proper time and place. The good order of her father's house is her glory; and a greater orna-



ment to her than her beauty. Although she has the care of every thing, and authority to reprove, to refuse, to retrench (an authority that makes almost all women odious), yet is she beloved by the whole family: for they do not find in her passion, obstinacy, levity, petulance, as in other women. By a single look she can make herself understood, and every body fears displeasing her. She gives exact orders, requiring nothing of any but what they are capable of executing; she reproves with kindness, and encourages while she reproves. The heart of her father reposes on her; as a traveller exhausted by the violent heat of the sun, reposes under a shade on the tender grass. You are right, **TELEMACHUS**; **ANTIOPE** is a treasure worth seeking in the remotest lands. Her mind no more than her person is bedecked with trifling ornaments: her imagination, though lively, is correct; she speaks only when proper; when she opens her mouth, sweet persuasion and unaffected graces flow from her lips. When she begins to speak, every body is silent; then she blushes; almost tempted to suppress what she intended to have said, when she finds herself listened to with such attention: we have hardly heard her discourse. You remember, **TELEMACHUS**, that her father one day sent for her; she appeared with downcast eyes, under a large veil; she spoke only to moderate the anger of **IDOMENEUS**, who was about to punish one of his slaves very severely. At first she gave way to his anger; then calmed him; at last urged what might lessen the guilt of the unhappy delinquent: thus, without letting the king know that he had been too much hurried by passion, she inspired him with sentiments of pity and justice. **Thetis**, when she flatters old **Nereus**, does not with more mildness pacify the angry waves. Thus **ANTIOPE**, without assuming any authority, or availing herself of her charms, will one day temper the heart of her husband, as she now fingers the lyre, when she would draw from it the most ravishing notes. Once  
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more, **TELEMACHUS**, your love for her is just, the gods destine her for you ; you love her rationally ; but must wait till approved by **ULYSSES**. I commend you for resolving not to discover your sentiments to her ; and know, that had you made any indirect attempt to disclose them, she would have refused them, and would have ceased to esteem you ; she will never promise herself to any one ; she will entirely be bestowed by her father. She will never accept as spouse a man who does not fear the gods, and maintain all the rules of virtue. Have you noticed, as I have, that she appears seldomer, and her eyes are more down-cast since your return ? She knows all your success in the war : she is not ignorant of your birth, or your adventures, or the talents the gods have bestowed upon you ; this consideration makes her so shy and reserved. Come, **TELEMACHUS**, come, let us sail for Ithaca. I have now nothing remaining but to find you your father, and to place you in a method of obtaining a consort worthy of the golden age ; was she a shepherdess on the frozen Algidum, instead of being daughter of the king of Salentum, in possessing her you were extremely happy.

THE END OF THE TWENTY-SECOND BOOK.

## ARGUMENT OF THE TWENTY-THIRD BOOK.

**IDOMENEUS**, *uneasy at the intended departure of his two guests, consults MENTOR concerning several difficult matters; telling him, that he could not possibly settle them properly without his assistance. MENTOR directs him how to proceed; but cannot be diverted from his purpose of departing with TELEMACHUS. However, IDOMENEUS makes a fresh effort to detain them, by awakening the youth's passion for ANTIOPE, which he does by engaging MENTOR and him in a hunting-match, and persuading his daughter to accompany them. But she would have been torn to pieces by a wild boar, had she not been saved by TELEMACHUS, who was very unwilling after that to part with her, and take leave of the king her father. But by the encouragement of MENTOR, he gets the better of his reluctance, and embarks for his native country.*





BOOK XXIII.



*Telemachus rescues Antiope from the fury  
of a Wild Boar.*

## THE TWENTY-THIRD BOOK.

**I**DOMENEUS, who dreaded the departure of MENTOR and TELEMACHUS, used all endeavours to retard it. He told MENTOR he could not, without his assistance, terminate a difference that had arisen between Diophanes, priest of Jupiter Conservator, and Heliodorus, priest of Apollo, respecting presages taken from the flight of birds, and entrails of victims. "Why," said MENTOR, "would you interfere in things sacred? Leave the decision of them to the Hetrurians, who have the tradition of the most ancient oracles, and are qualified by inspiration to be interpreters of the gods. Employ your authority solely to stifle these disputes in their birth; shew neither prejudice nor partiality; simply maintain the decision when procured. Remember, that a king should be subject to religion, and should never attempt to over-rule it. Religion comes from the gods, and is superior to kings. When kings meddle with religion, instead of protecting, they enslave it. So powerful are kings, so weak other men, that all will risk being conformed to their humour, if they should assume a right to determine questions relating to things sacred. Leave then their determination entirely to the ministers of the gods, and content yourself with restraining those who refuse submission to their judgment when pronounced.

IDOMENEUS then complained of his perplexity occasioned by a great number of law-suits between individuals, which he was pressed to determine. "Decide," replied MENTOR, "every new question which tends to establish general maxims of jurisprudence, and interpretation of laws; but never charge yourself



yourself with judging particular causes; you will be besieged by their number; you will be the sole judge of all your people; all subordinate judges will become useless. You will be overwhelmed, and these small matters will preclude you from greater, without being able to discuss the former trifles. Beware then of exposing yourself to this embarrassment; refer private causes to the ordinary judges; only charge yourself with what no other can do for your relief. You will thus perform the true duty of a king."

"I am also pressed," said IDOMENEUS, "to bring about certain matches. Persons of high birth, who have followed me in all my wars, and lost great property in my service, would be glad to repair them by marrying certain rich heiresses; it would cost me but a word to procure them these advantageous settlements." "True," replied MENTOR, "it would cost you but a word: but that very word would cost you dear. Would you rob parents of the liberty and consolation of choosing their sons-in-law, and consequently their heirs? That would be to reduce all families to the most wretched slavery; you would make yourself responsible for all the domestic woes of your subjects. Marriages have troubles enough, without adding by such a conduct. If you have faithful servants to reward, bestow the uncultivated lands; add rank and honours, proportioned to their condition and services: add also, if necessary, money laid by from the funds appropriated to your own expences; but never pay your debts by resisting the rights of parents, and sacrificing rich heiresses."

From this, IDOMENEUS made a sudden transition to another question. "The Sybarites," said he, "complain, that we have seized lands that appertain to them, and have assigned them to strangers we have lately drawn hither, as waste grounds for cultivation. Shall I yield to these people? If I do, every other state will think they have nothing to do but to make pretensions on me."

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"It is not just," replied MENTOR, "to depend on the Sybarites in their own cause, nor is it just to depend on you in yours." "Whom then shall we credit?" said IDOMENEUS. "We must not credit," said MENTOR, "either party; but take some neighbouring nation as arbitrator, which is not suspected of favouring either side; such are the Sipontines: their interests and yours do not clash in the least." "But am I obliged," said IDOMENEUS, "to trust to arbitration? Am not I a king? Ought a king to submit to strangers in determining the extent of his dominions?" MENTOR thus replied: "As you seem resolved, no doubt you suppose your title good. On the other hand, the Sybarites continue firm, and insist that they have an indubitable right. Either an umpire chosen by both parties, or war, must determine these opposite pretensions. There is no medium. Should you visit a republic, where was neither judge nor magistrate, and where every family thought they had a right to vindicate their claims, even by violence, against their neighbours, you would lament the misery of such a nation, and look with horror on such anarchy as permitted to all families mutual war. Do you think the gods would regard the whole world, which is but the general republic, with less horror, should each nation, that is, each great family in it, think it had an undoubted right to support by violence its claims on the neighbouring nations? An individual, proprietor of a field he inherits from his ancestors, cannot maintain himself in possession of it but by authority of the laws, and the decision of a magistrate. He would be severely punished as seditious, should he preserve by violence even what justice awarded. Do you imagine that kings may immediately recur to violence to assert their claims, without trying every way of mildness and humanity? Is not justice more sacred and inviolable to kings, when whole countries are concerned, than to private families, when respecting only a few cultivated fields? Shall he be unjust

and an usurper who seizes a few acres of ground; and he be just, he be a hero, who seizes whole provinces? If men are prepossessed, blinded, and self-deceived in the petty interests of individuals, is there not more reason to fear self-deception and blindness, in relation to the great interests of a state? Will they venture to trust themselves in a concern wherein they have so much reason to be diffident? Will they not fear self-delusion, in a case wherein the mistake of a single person may have such fatal consequences? The mistake of a king, who falsely persuades himself on the justice of his pretensions, often produces devastations, famines, massacres, plagues, corruption of manners, whose fatal effects extend to the remotest ages. Ought not a king, who always gathers numerous sycophants, to dread flattery on these occasions? If he consents by arbitration to conclude the dispute, he discovers his equity, honour, and moderation. He will publish the solid reasons that support his claim. The arbitrator chosen, is an amicable mediator, not a rigorous judge. No one engages blind submission to his determination: but great deference is due to him. He pronounces no sentence as sovereign judge; but he makes proposals, and by his advice both parties relinquish something to preserve peace. If war happens, notwithstanding all a king's endeavours to preserve peace, he has at least on his side the approbation of his own mind, the esteem of his neighbours, and the protection of the just gods." Moved by these arguments, IDOMENEUS consented that the Sipontines should be mediators between him and the Sybarites.

After this, the king finding all endeavours to delay the two strangers ineffectual, tried to detain them by stronger bands. He had observed, that TELEMACHUS loved ANTIOPE, and he hoped to hold him by this passion. With this view he directed her to sing several times during festivals. Not to disobey her father, she complied, but with so much modesty and dejection, as plainly shewed how painful was her obedience.



obedience. IDOMENEUS went so far as to wish her to sing the victory obtained over the Daunians and ADRASTUS ; but she could not prevail on herself to sing the praises of TELEMACHUS : she respectfully excused herself, and her father would not venture to constrain her. Her soft and affecting voice produced great rapture and emotion in the heart of the young son of ULYSSES. IDOMENEUS, who kept his eyes fixed on him, enjoyed his emotion with pleasure ; but TELEMACHUS would not seem aware of the king's designs. On these occasions he could not help being greatly affected : yet reason was superior to his feelings ; he was no more than TELEMACHUS, whom tyrannical passion had formerly enslaved in the island of CALYPSO. While ANTIOPE sung, he listened in profound silence ; when she concluded, he immediately introduced some other subject of conversation. The king, unable by this expedient to accomplish his design, resolved at last on a great hunting match, professedly for the diversion of his daughter. ANTIOPE, with tears, declined to engage in it ; but was obliged to obey her father's command. She mounted a sprightly, foaming steed, like those which Castor trained to battle ; she managed him with ease. A troop of young damsels with joy attended her, amidst whom she appeared like Diana in the forests. The king beheld her, insatiate of beholding her : while thus gazing he forgot all his past misfortunes. TELEMACHUS beheld her also, more struck with the modesty of ANTIOPE, than with her address, or her graces. The hounds roused a wild boar enormously large, and fierce as that of Calydon. His strong hard bristles stood erect like darts ; his blood-shot eyes glared fire ; his breathing sounded at a distance like the hoarse murmur of rebellious winds, when Æolus, to appease a storm, recalls them to his cave ; his long tusks, bent like the reaper's sickle, tore the trunks of trees. All the hounds that dared approach him were torn in pieces ; the boldest hunters, while

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purfuing, dreaded to overtake him. **ANTIOPE**, swift-footed as the wind, feared not his encounter. She threw a dart that pierced him above the foulder. The blood of the fierce animal freamed, and the pain augmented his fury; he turned directly upon her who had wounded him. **ANTIOPE**'s horfe, notwithstanding his mettle, trembled, and recoiled. The monftrous boar fprung upon him like fome ponderous weight thrown againft the ftrongeft wall of a city, and fhaking it. The courfer staggered, and fell. **ANTIOPE** found herfelf difmounted, unable to avoid the fatal tusks of the exasperated boar: but **TELEMACHUS**, attentive to her danger, had alighted from his fteed; fwifter than lightning he threw himfelf between the fallen horfe, and the wild boar advancing to avenge his blood. Having a long javelin in his hand, he plunged almoft its whole length into the fide of the dreadful animal, which, raging, falls. **TELEMACHUS** instantly cut off his head, which ftill was frightful when viewed near, and aftonifhed all the hunters. This he prefented to **ANTIOPE**. She blufhed; fhe confulted the eyes of her father, who, after his terrors at her danger, was tranfported with joy at her efcape, and made her a fign to accept the prefent. When taking it, fhe faid to **TELEMACHUS**, "I thankfully accept from you a more important prefent; for to you I owe my life." Scarce had fhe fpoken, than fearful of having faid too much, fhe ftood with downcaft eyes. **TELEMACHUS**, who faw her confufion, ventured only to reply: "Happy is the fon of **ULYSSES** in having faved a life fo precious! but happier ftill could he pafs his life with you." **ANTIOPE**, without making answer, hurried among her troop of young companions, and remounted her horfe.

**IDOMENEUS** would that moment have promifed his daughter to **TELEMACHUS**; but he hoped to enflame his paffion more by keeping him in fufpenfe, and even fancied that defire of fecuring the match might detain

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TELEMACHUS longer at Salentum. Thus reasoned IDOMENEUS; but the gods laugh at human wisdom: for that intended to delay TELEMACHUS was the very circumstance that hastened his departure: his rising emotions justly inspired him with self-diffidence. MENTOR redoubled his efforts to inflame his impatience to return to Ithaca. He pressed IDOMENEUS to let him depart, the vessel being ready. Thus MENTOR, who regulated every moment of his life, to raise him to the highest glory, kept him no longer in any place than was necessary to exercise his virtue, and to augment his experience. MENTOR had carefully prepared a ship as soon as TELEMACHUS arrived; but IDOMENEUS, who had perceived this preparation with great repugnance, sunk into a deplorable state of deadly sorrow and chagrin, when he saw himself on the point of being forsaken by his two guests, from whom he had received such benefit and assistance. He shut himself up in the most retired part of his palace, where he eased his heart in tears and lamentations. He neglected the care of sustenance: sleep no longer soothed his poignant sorrows. His inquietude withered, and consumed him. Like a lofty tree, whose numerous boughs shelter the land, when a worm begins to gnaw its stem, destroying those delicate canals through which circulates the nourishing sap: this tree, by the winds unshaken, by the fruitful earth kindly nourished in its bosom, by the axe of the husbandman respected; yet, by some secret, unsuspected cause, it languishes, withers, sheds its leaves formerly its glory, and now presents but decayed branches, and a trunk covered with splitting bark; such was IDOMENEUS in his grief. TELEMACHUS was so much affected, that he feared speaking to him. He dreaded the day of departure; he sought pretexts to postpone it; and would have continued long in such irresolution, had not MENTOR interposed. "I am glad," said he, "to find you so much altered. You were by nature haughty, and hard hearted;



hearted; your heart was insensible except to your own interest and convenience; but you are at last become man, and begin by the experience of your misfortunes to sympathize with those of others. Without such sympathy, there is no good nature, virtue, nor capacity for governing mankind: but it must not be carried too far, nor become unmanly tenderness. I should freely speak to IDOMENEUS, to obtain his consent to your departure, and would spare you the pain and uneasiness of such an interview; but I would not have you enslaved by false shame and timidity. To the tenderness and sensibility of friendship you must accustom yourself to mingle firmness and fortitude. We must endeavour to avoid giving uneasiness beyond necessity: we must sympathize with that affliction which we cannot avoid giving, and alleviate as much as possible the grief we cannot absolutely prevent." "With a view to that alleviation," said TELEMACHUS, "I wish IDOMENEUS were apprised of our departure rather by your mouth than by mine." MENTOR immediately replied: "You deceive yourself, my dear TELEMACHUS; you were born like sons of kings clad in purple, who must direct the mode of every thing, and whose will all nature must obey, though they have not resolution to oppose an individual to his face. Not that they value mankind, or that from good nature they fear giving pain; but from personal indulgence they will not see sad, dissatisfied countenances about them. The sufferings and distresses of mankind affect them not, provided they are not eye-witnesses of them. When they hear of them, the subject teases and vexes them. To please them, it is necessary to tell them always that all goes well. While indulging in pleasures, they will hear or see nothing that may damp their joy. Is there occasion for reproving, reclaiming, undeceiving any one, for resisting the absurd passions of some over-bearing man; they will always commission some other for that purpose,

pose, rather than speak themselves with gentle fortitude. On these occasions, they would suffer the most unreasonable favours to be extorted from them; they would ruin the most important affairs, for want of resolution to over-rule the opinions of those whom they every day employ. This, their imbecility known, every one endeavours to turn to his own advantage. They are pressed, importuned, harassed, and dint of importunity succeeds. At first, indeed, flattery and incense are offered, insinuating themselves into confidence; but this acquired, and some considerable employment near the prince obtained, the influence impels them farther, and becomes a yoke. Under this they groan, perhaps attempt to shake it off, but bear it all their lives. Jealous of appearing independant of influence, yet ever governed by it, and incapable of doing without it; resembling the weak, slender vine, which, unable to support itself, always clings around the trunk of some tall tree. I will not suffer you, O TELEMACHUS, to sink into this imbecility, which disqualifies a man for government. You, so tender hearted as to fear speaking to IDOMENEUS, will think no more of his distress after you have quitted Salentum. Not his grief moves you, but his presence disconcerts you. Go yourself, take leave of IDOMENEUS; learn by this occasion to be at once affectionate and firm: express your sorrow at parting; but express also decidedly the necessity of your departure."

TELEMACHUS dared neither disobey MENTOR, or visit IDOMENEUS. Ashamed of his timidity, yet without courage to surmount it: he hesitated; proceeded a step or two, then would immediately return to MENTOR, and urge some new pretext for delay: but a single look from MENTOR silenced him, and dissipated all his fine pretences. "Is this then," said MENTOR smiling, "the conqueror of the Daunians, the deliverer of the great Hesperia, the son of the sage ULYSSES, who is to be after him the oracle of Greece!

Greece! He dares not say to IDOMENEUS that he cannot longer delay his return to his country to see his father. O people of Ithaca, how unhappy must ye one day be, should ye have a king enslaved by false shame, who sacrifices the most important interests to his weaknesses on the smallest trifles. See, TELEMACHUS, what difference there is between valour in battle, and courage in ordinary affairs. You feared not the arms of ADRASTUS, yet you dread the affliction of IDOMENEUS. This dishonours princes who have performed the greatest exploits. After behaving as heroes in war, they appear the most pusillanimous of men in ordinary occurrences, where others acquit themselves with spirit."

TELEMACHUS, stung with these reproaches, which he felt were just, immediately hurried away without listening further to scruples. But scarce had he entered the place where IDOMENEUS sat, with downcast eyes, languishing and depressed by grief, than both startled at each other; they feared to look at one another; they knew each other's sentiments before either had spoken; each feared the other's breaking silence; and both burst into tears. At last IDOMENEUS, transported by excess of sorrow, exclaimed: "To what purpose is solicitude after virtue, if she recompense her suitors so ill? After having shewn me my weakness, you abandon me: well! I shall relapse into all my former distresses. Talk to me no more of governing well; no, it is impossible; I am weary of mankind. Where would you go, TELEMACHUS? Your father is no more: you seek him in vain; Ithaca is a prey to your enemies, who will destroy you if you return. Some one among them has married your mother. Remain with me: you shall be my son-in-law and heir; you shall reign after me: even during my life you shall have absolute authority: I will repose unlimited confidence in you. But if insensible to all these offers, at least leave me MENTOR, who is my sole resource. Speak, answer



answer me, harden not your heart ; pity the most unfortunate of men. What ! you make no reply ? Ah ! I see how cruel are the gods against me ; I feel their indignation more than when I killed my own son in Crete." TELEMACHUS at last answered with a timid faltering voice : " I am not at my own disposal : the destinies recall me to my country. MENTOR, who possesses the wisdom of the gods, commands me in their name to depart. What would you have me do ? Shall I renounce my father, my mother, my country, which ought to be still dearer to me than they ? Born to be king, I am not appointed to a life of delight and tranquillity, or to indulge my inclinations. Your dominions are larger and richer than those of my father ; yet I ought to prefer what the gods destine me, to those which you have the goodness to offer me. Without hope of your kingdom, I should think myself happy could I have ANTIOPE for my consort ; but to become worthy of her, I must go whither duty calls me ; and my father must demand her for his son. Have you not promised to convey me to Ithaca ? Was it not in dependence on that promise I fought for you with the allies against ADRASTUS ? It is time for me to think of repairing my domestic misfortunes. The gods who gave me to MENTOR, gave also MENTOR to me, that he should direct me in fulfilling my destiny. Would you have me lose MENTOR, after having lost every thing else ? I have now neither property, nor retreat, nor father, nor mother, nor certain home : all I have left is a wise and virtuous friend, the most precious gift of Jupiter. Judge yourself whether I can forsake him, or consent to be forsaken by him ? No, I would sooner die ; deprive me of life : life is nothing ; but deprive me not of MENTOR." While TELEMACHUS was speaking, his voice became stronger, his timidity vanished. IDOMENEUS knew not what to answer, yet withheld assent to what the son of ULYSSES had said. When he could urge nothing further, he tried at least to excite pity by his looks and ges-

tures. That instant MENTOR appeared before him, who gravely addressed him thus: "Be not afflicted: we quit you; but wisdom, which presides in the councils of the gods, will remain with you. Think yourself extremely happy that Jupiter sent us hither to save your dominions, and to bring you back from your wanderings. PHILOCLEES, whom we have restored to you, will serve you faithfully. His heart will always maintain the fear of the gods, the delight of virtue, the love of the people, and compassion for the miserable. Listen to him; employ him with confidence free from jealousy. To draw the greatest advantage possible from him, charge him to tell you of all your faults without palliation. In this consists the greatest magnanimity of a good king, in selecting true friends, who will inform him of his faults. Provided you possess this magnanimity, our absence will be no disadvantage to you; you will still live happy: but if flattery, gliding like a serpent, should again find a way to your heart, and infuse distrust of disinterested counsel, you are lost. Suffer not yourself to be cast down with grief; but struggle to follow virtue. I have instructed PHILOCLEES in all his duty for your ease, and never to forfeit your confidence; I may answer for his fidelity. The gods have given you him, as they gave me to TELEMACHUS: every one ought courageously to follow his destiny; to repine is useless. If you should ever have occasion for my assistance, I will revisit you, after I have restored TELEMACHUS to his father and his country. What occurrence could give me greater pleasure? I desire neither wealth nor authority on earth: I wish only to assist those who seek virtue and justice. Can I ever forget the confidence and friendship with which you have treated me?"

At these words IDOMENEUS was suddenly changed: he felt his heart calmed, as the raging waves and blackest tempests are calmed by Neptune's trident. Only remained a gentle kind regret; not violent grief, but tender sorrow, and mild melancholy. Cou-

rage, confidence, virtue, hope of divine assistance, began again to revive in his heart.

“Well, my dear MENTOR,” said he, “I must lose all, yet not be disheartened! At least remember IDOMENEUS when you have arrived at Ithaca, where your wisdom will crown you with prosperity. Recollect that Salentum is your own work, and that you have there left an unhappy king, who hopes in you alone. Go, worthy son of ULYSSES! I detain you no more; I forbear resisting the will of the gods, who lent me so great a treasure. Go also, MENTOR, the greatest, the wisest of men (if indeed a man may be capable of what I have seen in you, and if you are not rather a divinity in borrowed shape, to instruct weak and ignorant men)—go, direct the son of ULYSSES, more happy in having you, than in being victor over ADRASTUS. Go both of you: I dare say no more; forgive my sighs! Go, live, be happy together: I shall enjoy nothing in this world, but the remembrance of having possessed you here. O blissful days, too happy days! days of which I knew not the supreme value! days too rapidly passed, never to return; never will these eyes again behold what they now see!”

MENTOR seized this moment to depart, having first embraced PHILOCLES, who bedewed him with tears, unable to speak. TELEMACHUS was going to take MENTOR by the hand, to withdraw himself from those of IDOMENEUS; but the king, advancing toward the harbour, walked between MENTOR and TELEMACHUS. He gazed at them; he sighed; he began sentences interrupted, but completed none.

Meanwhile were heard the confused sounds of mariners crowding the beach. The ropes were stretched; the sails unfurled; the favourable gale sprung up. MENTOR and TELEMACHUS, with tears in their eyes, took leave of the king, who held them long clasped in his arms, and followed them with his eyes to the utmost powers of sight.



## ARGUMENT OF THE TWENTY-FOURTH BOOK.

**DURING** the voyage, **TELEMACHUS** makes **MENTOR** explain several difficulties to him, touching the manner of governing a nation well; among others, that of knowing men, in order to be able to choose the good, and avoid being deceived by the bad. When their discourse on that head was almost at an end, they were becalmed, and obliged to put into an isle where **ULYSSES** had arrived just before them. There **TELEMACHUS** sees him, and speaks to him without knowing him: but after he had seen him embark, he feels a secret emotion, the cause of which he cannot conceive, till it is explained by **MENTOR**, who consoles him by assuring him that he would be soon with his father again, and puts his filial affection and patience to the test by delaying his departure, in order to offer a sacrifice to **MINERVA**. At last the goddess **MINERVA**, re-assuming her form, makes herself known; and, having given **TELEMACHUS** her last instructions, disappears. **TELEMACHUS** afterwards arrives at Ithaca, where he finds his father at the house of the faithful **EUMEUS**.

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BOOK XXIV.



*Minerva quitting Telemachus.*



## THE TWENTY-FOURTH BOOK.

**T**HE anchors are now weighed, the wind swells the sails, the land seems to retreat; and the experienced pilot descries from afar the mountains of Leucate, their heads hidden by clouds of frozen fogs; and the Acroceraunian heights, which still present a haughty front to heaven, after having been so often shattered by thunder-bolts.

During the voyage, **TELEMACHUS** said to **MENTOR**: “Methinks I now comprehend the maxims of government which you have explained; at first they appeared to me like a dream, but by degrees I see them more orderly and intelligible; as all objects at the first glimmerings of morning appear indistinct, and rise as from a kind of chaos, when the light insensibly increases to distinguish them, and restores, as I may say, their natural forms and colours. I am fully persuaded, that the most essential point in government is discernment of different mental characters, and a choice and application of them according to their talents: but how such discernment is to be acquired, I am yet to learn.” **MENTOR** replied: “To know men, you must study them, keep their company, and treat with them on affairs. Kings ought to converse with their subjects, make them speak their sentiments, consult them, and by inferior employments, of which they should exact an account, discover whether they are qualified for higher offices. How was it, my dear **TELEMACHUS**, you acquired in Ithaca a knowledge of horses? By seeing them often, and remarking their excellencies and defects as suggested by persons of experience. Just in the same manner, speak often about the good and bad qualities of men  
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with other wise and virtuous men, who have long studied their characters; you will insensibly learn their dispositions, and what you may expect from them. What taught you to distinguish between good and bad poets? Frequent reading of them, and reflecting on them with those who had a taste for poetry. What made you a judge of music? The same diligent attention to good musicians. How can any prince hope to govern men well, if without knowledge of men? And how can he know them, if he never lives with them? But to see men in public, where nothing is said on either side but unimportant trifles, artfully premeditated, is not to live with them. I speak of visiting them in private; tracing all the secret resources concealed in their hearts; probing them on every side; sounding their depths, to discover their maxims. But to form correct judgment of men, you must begin with knowing what they ought to be; you must well know true solid merit, to distinguish those who possess it from those void of it. People are continually talking about virtue and merit, without possessing clear ideas of merit, or of virtue. They are fine names and vague expressions in the mouths of most men, whose frequent use they imagine does them honour. To determine the really reasonable and virtuous, we must have certain principles of virtue, reason, and justice. We must understand the maxims of good and wise government, to ascertain those who follow, or those who by a false refinement forsake them. In a word, as in measuring bodies a fixed standard is necessary, equally necessary in judging are certain fixed principles, to which our judgments must be reduced. We must know exactly what is the object of human life, and what ought to be the end proposed in governing men. A sovereign's only and essential object is, never to desire authority or grandeur for his own sake; such ambitious views tend only to gratify tyrannic pride; but he ought to suffer the infinite trouble of government, to render

der men virtuous and happy: otherwise, he gropes in the dark, and at random, all his life: proceeding like a ship at sea, without a pilot, without observation of the heavens, or knowledge of the neighbouring coasts, inevitably doomed to wreck. Princes often, not knowing in what true virtue consists, know not what they ought to seek in the characters of men. They fancy in true virtue something rough; they suppose it too independent, and austere: it frights and disgusts them; they incline to flattery: from that moment they never retrieve virtue or sincerity: from that moment they pursue a vain phantom of false glory, which renders them unworthy of the true. Shortly they indulge the fancy that there is no true virtue on earth; for though the good distinguish the bad, the bad cannot distinguish the good, nor believe there are such. Such princes know nothing beyond distrust of all the world alike; they hide themselves, they shut themselves up; jealous of the merest trifles, fearing mankind, and feared by them. They shun the light, dare not appear in their natural colours: though utterly unwilling to be known, yet always well known; for the malicious curiosity of their subjects penetrates or guesses all, while the prince is ignorant of all. Selfish sycophants, constantly besetting them, are extremely glad to find them inaccessible to all others. A king inaccessible to mankind is inaccessible to truth: those who might open his eyes are blackened by calumny, and kept at a distance. Such sovereigns pass their lives in gloomy, unsociable grandeur, always afraid of being deceived; which they always are inevitably, and deserve to be. When a king converses only with a few, he subjects himself to receive all the passions and all the prejudices of those few; for even good men have their foibles and prejudices. Besides, he is at the mercy of tale-bearers; a base malignant crew, fed by venom, poisoning the most innocent actions, exaggerating trifles; who, rather than not do mischief, invent falsehoods;



hoods ; and who, for their advantage, play with the distrust and mean curiosity of a weak and jealous prince. Know then, my dear TELEMACHUS, know mankind. Examine them ; make them speak of one another ; prove them little by little : but repose not blind confidence in any. Profit by experience, when mistaken in your judgment of an individual ; for mistaken you will sometimes be : by such deceptions, learn not to judge hastily of any, either favourably or unfavourably. The bad are too deep dissemblers not to surprise the good by their plausible disguises ; but your past mistakes will be useful lessons to you. When you have found in a man virtue and talents, avail yourself of them frankly ; for men of probity with their integrity to be experienced, they value confidence and esteem beyond riches ; but beware of spoiling them by entrusting them with unlimited authority. There are who would have continued always virtuous, though now not virtuous, because their masters have lavished on them too much wealth and power. Whoever is so much loved by the gods as to find in his whole kingdom two or three true friends of staunch wisdom and virtue, will, by their means, soon find others who resemble them to fill inferior places. By those good men, in whom we may confide, we learn what personal knowledge could not have discovered in other subjects." " But," said TELEMACHUS, " may not bad men, as I have often heard it maintained, be employed if they have abilities ?" " Princes," replied MENTOR, " are often necessitated to employ them. During national disorders and confusions, we often find unjust and artful men in places of authority ; they have important offices of which they cannot be divested ; they have acquired the confidence of certain powerful persons, who must be humoured : these wicked men also must themselves be humoured, because dreaded, and capable of over-setting every thing. There is, therefore, a necessity of employing them for a time ; but ever keeping in view  
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the rendering them, by degrees, incapable of doing harm. Ever beware of bestowing on them intimate and real confidence; for they may abuse it, and hold you inflaved by being in your secrets; inflaved by a chain stronger than those of iron. Employ them in negociations of a transitory kind; use them well; engage them by their very passions to be faithful to you; for by this tie only can they be held: but never admit them to your most secret deliberations. Have always a spring by which to move them at your pleasure; but never trust them with the key of your heart, or your affairs. When peace and regularity are re-established in your state, and wise and upright men, on whom you may depend, are in administration, those bad characters, whom you were obliged to employ, may be gradually laid aside. But they must even then be well used; for ingratitude can never be suffered, even toward bad men: but while treating them kindly, you ought to endeavour their reformation. Certain defects, pardonable in humanity, must of necessity be tolerated; nevertheless, gradually extending authority, to prevent the mischiefs which they would do openly, if not checked. After all, that good should be done by bad men, is an evil; but though this evil be often unavoidable, yet we should direct our endeavours to its gradual extinction. A wise prince, who proposes nothing but order and justice, will, in time, be able to act without corrupt and deceitful agents; and will find a sufficient number possessing both ability and virtue. But it is not enough to find out good men in a nation; others ought also to be formed." "That," said TELEMACHUS, "must be a great difficulty." "Not at all," replied MENTOR; "your application in searching for able and virtuous men, to prefer them, excites and stimulates all who have spirit and talents, so that each exerts himself. How many languish in indolent obscurity, who would become great men, were they

animated by emulation, and hope of success? How many depressed by misery, and unable to raise themselves by virtue, endeavour to raise themselves by vice? If then you attach honours and rewards to genius and virtue, what numbers of subjects will voluntarily aspire at the character! How many good subjects too may be formed by advancing them step by step from the lowest to the highest employments! Hereby you exercise their talents, discover the extent of their capacity, and the sincerity of their virtue. Those who attain the highest offices, will have been trained up under your eye in the inferior: you will have observed them all your life, from step to step; you will judge of them, not by their professions, but by the whole tenor of their actions."

While MENTOR thus instructed TELEMACHUS, they observed a Pheacian vessel which had put into a little savage desert isle surrounded by frightful rocks. At the same time the winds were hushed, even the gentle zephyrs withheld their breath; the whole sea became smooth as glass, the flagging sails were unable to impel the ship; the efforts of their weary rowers were useless. Necessity directed to land in that isle, which was rather a rock than a place fit for human habitation. In weather less calm, to land had been impossible without great danger." The Pheacians waiting for a wind, appeared no less impatient to pursue their voyage than the Salentines. TELEMACHUS advanced toward them over these rugged rocks; immediately he asked the first he met, whether he had not seen ULYSSES, king of Ithaca, at the court of king Alcinous. The person whom he happened to accost was not a Pheacian: he was an unknown stranger of a majestic air, but melancholy and dejected. He seemed lost in thought, and at first hardly heard the question of TELEMACHUS; but afterwards made this reply: "You are not mistaken; ULYSSES was received by king Alcinous, as by one who fears Jupiter, and practises hospitality: but he is not with him



him now ; you would seek him there in vain. He has embarked on his return to Ithaca, if the pacified deities will at last allow him ever to salute his household gods." Hardly had the stranger, in melancholy accents, pronounced these words, than he hurried away into a thicket at the top of a rock, whence he attentively surveyed the sea, avoiding every man, and appearing vexed at delay. TELEMACHUS gazed at him earnestly ; the more he gazed, the more his emotion and astonishment increased. "That stranger," said he to MENTOR, "answered me like one who hardly hears what is said to him, being full of woe. I pity the unhappy, since I have been so myself ; and I feel my heart interested for this man, without knowing wherefore. He little regarded me ; hardly deigned to hear, or answer me : however, I cannot help wishing his misfortunes were terminated." MENTOR smiling, replied : "Such are the uses of adversity ; it teaches princes moderation, and sensibility toward the sufferings of others. When they have never tasted but the sweet poison of prosperity, they suppose themselves gods ; they would have mountains sink into plains to please them ; they account men nothing ; they sport with all nature. When mention is made of distress, they know not what it is : it is to them a dream ; they have never seen the distance between happiness and misery. Misfortune alone can teach them humanity, and change their hearts from rocks to flesh. Then they feel themselves men, and that they ought to consider other men their fellows. If a stranger excite so greatly your compassion, because, like yourself, a wanderer on these shores, how much more compassion should the people of Ithaca excite when you shall hereafter see them in distress ? That people entrusted by the gods to you, as a flock is entrusted to a shepherd, may, perhaps, be miserable by your ambition, your ostentation, or your imprudence ; for nations suffer from the faults of kings, who ought to watch in prevention of their suffering."

While MENTOR spoke to this effect, TELEMACHUS was plunged in grief and vexation : at last he replied with some emotion : “ If all this is true, the condition of a king is very wretched ; he is the slave of all those whom he seems to command. He is rather their property than their commander. He must devote himself entirely to them : he is charged with all their wants ; he is the man of the people, and of every individual ; he must accommodate himself to their weaknesses ; must correct them like a father, must make them wise and happy. The authority he seems to exercise is not his own ; he cannot do any thing for his glory, or his pleasure : his authority is that of the laws ; these he must obey, as an example to his subjects. Properly speaking, he is but guardian of the laws, who enforces their supremacy ; he must watch and labour to support them : he is the man the least at liberty, the least easy in his dominions. He is a slave, who sacrifices his liberty and his repose to the happiness and liberty of the public.” “ True,” replied MENTOR, “ a king is such only to take care of his people, as a shepherd of his flock, or a father of his family. But, my dear TELEMACHUS, do you think him unhappy, because commissioned with the welfare of such numbers of people ? The wicked he corrects by punishments, the good he encourages by rewards ; thus he represents the gods in leading mankind to virtue. Has he not glory enough in maintaining the laws ? To attempt supremacy above the laws is false glory, which inspires only horror and contempt. If he is wicked, of necessity he is miserable ; for, in his passions and in his vanity, he can find no peace. If he is virtuous, he must taste the most pure and most solid of all pleasures, in promoting virtue, and awaiting an eternal reward from the gods.” TELEMACHUS, agitated within by a secret uneasiness, seemed as if he had never known these maxims, although he was heartily devoted to them, and had himself recommended them to others.

A captious humour produced in him, contrary to his real sentiments, a spirit of cavil, and contradiction; rejecting the truths MENTOR inculcated. To these arguments, therefore, TELEMACHUS opposed the ingratitude of mankind. "What!" said he, "take so much pains to gain the love of mankind, who yet perhaps never will love you; and to bestow benefits on wicked men, who will use your benefits to your injury?" MENTOR replied to him calmly thus: "You must reckon on the ingratitude of mankind, and yet not cease from doing them good: must serve them, not so much from regard to them, as from regard to the gods, who command it. Good done is never lost: if men forget it, the gods remember and reward it. Further, if the multitude be ungrateful, there are always some virtuous men whom your virtue affects. Even the multitude, though fickle and capricious, fails not sooner or later to do some kind of justice to genuine virtue. But would you prevent the ingratitude of men? Labour not solely to make them powerful, rich, formidable in arms, or gay in pleasures; that glory, that wealth, those pleasures will corrupt them; will render them more vicious, consequently more ungrateful. It is making them a fatal present; it is furnishing them a delicious poison. But exert your endeavours to reform their manners, to inspire them with justice, sincerity, fear of the gods, humanity, fidelity, moderation, disinterestedness. By making them virtuous, you prevent their being ungrateful, you bestow the most substantial benefit, namely virtue; and virtue, if genuine, will always attach them to him who inspired them with it. Thus bestowing on them substantial benefits, you will benefit yourself, and will have no apprehension of their ingratitude. Is it surprising that those princes find men ungrateful, who have never led them but to injustice, to boundless ambition, to jealousy against their neighbours, to inhumanity, to haughtiness, to perfidy? A prince should expect from them only what  
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he has taught them. But if, on the other hand, he endeavoured by example and authority to make them good, he would reap the fruit of his labour in their virtue; or at least would find in his own, and in the favour of the gods, ample comfort under all his disappointments."

As soon as MENTOR had done speaking, TELEMACHUS advanced hastily toward the Pheacians, whose ship lay at anchor on the coast. Accosting an old man among them, he asked him whence they came, whither they were bound, and if they had not seen ULYSSES. The old man replied: "We come from our own isle, that of the Pheacians, and are bound for Epirus to take in merchandize. ULYSSES, as you was told already, passed some time in our isle, but has left it." "Who is that man," said TELEMACHUS, "so melancholy, who seeks the most solitary part of the isle, waiting for your ship's departure." "He is," said the old man, "a stranger, unknown to us: but they say his name is Cleomenes; that he was born in Phrygia: that before his birth his mother was told by an oracle that he would be a king, provided he did not continue in his own country; but if he did continue there, that the Phrygians would feel the wrath of the gods in a cruel pestilence. Directly as he was born, his parents, therefore, gave him to mariners, who carried him to the isle of Lesbos; there he was brought up secretly at the expence of his country, which is so highly interested to keep him at a distance. Shortly he became tall, strong, comely, and expert at all bodily exercises. He applied himself also with much taste and genius to the sciences and fine arts: but no country will suffer him. The prediction concerning him became famous, and he was quickly discovered wherever he went. Every where the kings fear his seizure of their diadems: thus has he been wandering from his youth, nor can find any place on the earth where he is at liberty to settle. He has often  
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visited countries very distant from his own. But scarce is he arrived in a city ere his birth and the oracle respecting him are known. In vain he conceals himself, and chooses in every place some obscure way of life. His talents for war, letters, and the most important affairs, they say, always shine in spite of himself; and in every country some unforeseen occasion offers which drags him forward and renders him public. His merit becomes his misfortune, occasions his being dreaded, and excluded from every country where he would dwell. His lot is to be esteemed, beloved, and admired every where, yet an outcast from every known land. He is now not young; yet has not been able to find any corner, either in Greece or Asia, where he might be suffered to live quiet; he appears void of ambition, nor seeks he wealth. He would have been happy the oracle had not promised him a crown; he is hopeless of ever seeing his native country; for he knows he should bring only affliction and distress into every family. Even royalty, for which he suffers, does not appear to him desirable; yet he follows it by a sad fatality, from kingdom to kingdom, while it seems to fly before him, sporting with his wretchedness even to old age. This fatal present of the gods embitters all his best days, and produces only chagrin to him, at an age when human infirmities require repose. He says he is going to Thrace, to seek some savage, lawless people, whom he may associate, civilize, and govern for a few years; after which, the oracle being fulfilled, they will have nothing to apprehend from him in the most flourishing kingdoms. He then intends to retire to a village in Caria, and apply himself to agriculture, of which he is extremely fond. He is wise and moderate, fears the gods, knows mankind well, and how to live with them in peace, though without esteeming them. Such is the account given of this stranger, of whom you desired to be informed." During this discourse, TELEMACHUS often

often turned his eyes toward the sea, which began to be agitated, the winds raising the waves, which dashing against the rocks, whitened them with their foam. That instant said the old man to TELEMACHUS: "I must be gone; my companions cannot delay for me." So saying, he ran to the shore, and embarked, amidst a confused noise, occasioned by the eagerness of the impatient sailors to be gone.

The stranger had been wandering some time in the middle of the island, climbing the summit of every rock, and from thence contemplating, in sorrowful melancholy, the wide-extended sea. TELEMACHUS had never lost sight of him, nor ceased to watch his steps. His heart was affected in sympathy with a man, virtuous, wandering, unhappy, qualified for the highest stations, the sport of cruel fortune, far from his native country. "I may hope at least," said he to himself, "to see Ithaca again; but this Cleomenes can never see Phrygia any more." Thus was the uneasiness of TELEMACHUS alleviated by beholding a man still more unhappy than himself. That man, now seeing his ship ready to sail, had descended from the craggy rocks, with equal speed and agility as Apollo in the forests of Lycia, having bound his flaxen hair, skips over the precipices to shoot with arrows the stags and wild boars. Already he is on board, the ship ploughs the briny waves, and quits the land.

Then did a secret impression of sorrow seize the heart of TELEMACHUS; he grieved, he knew not why. Tears trickled from his eyes, and nothing gave him so much pleasure as weeping. At the same time he observed on the shore all the Salentine mariners stretched on the grass, fast asleep, weary and fatigued. Balmy slumber had glided through all their members, and every humid poppy of night had shed its influence on them, even in broad day; such was the power of MINERVA. He was surprised to see the Salentines in this universal drowsiness,



ness, while the Pheacians had been so attentive and alert in profiting by the favourable wind; yet he was much more engrossed by observing the Pheacian vessel, now ready to disappear amid the waves, than of going to awaken the Salentines. A secret astonishment and uneasiness kept his eyes fixed on that vessel, now so distant, that he could barely distinguish the sails, somewhat whiter than the azure deep: he heard not even MENTOR who spoke to him; entirely rapt in a transport like that of the Menades, when they brandish the thyrses, and make the banks of Hebrus, and the mountains of Ismarus, and Rhodope, echo with their mad howlings.

At last he recovered a little from this kind of enchantment; and tears again began to trickle down his cheeks. Then MENTOR thus addressed him: "I am not surprised, my dear TELEMACHUS, to see you weep; the cause of your grief is unknown to you, not so to MENTOR. Nature speaks and is felt in you: your emotion of heart is from nature. The stranger, who occasions you this so lively emotion, is the great ULYSSES: what the old Pheacian told you of him under the name of Cleomenes, is a mere fiction, invented more certainly to conceal your father's return to his dominions. He goes direct for Ithaca; he is already almost in port, and sees again those places so long desired. Your eyes have seen him, as was heretofore foretold you, but without knowing him. Soon you shall see him, shall know him, and be known by him. But now the gods would not permit your recollection of him out of Ithaca. His heart was no less affected than yours; but he is too wise to discover himself to any one in a place where he might have been liable to treachery, and exposed to the insults of the cruel suitors of PENELOPE. ULYSSES your father is the most sagacious of men; his heart is like a deep well; his secrets cannot be drawn from it. He loves truth, and says nothing to wound it, yet he speaks it only as necessary: wisdom, like a

seal, closes his lips from useless discourse. How greatly was he moved when speaking to you ! What violence he suffered in withholding discovery of himself ! What did he not feel in seeing you ! Hence his sorrow and dejection." During this discourse, **TELEMACHUS**, affected and distressed, shed a flood of tears ; his sobs for a long time prevented his speech ; at last he exclaimed : " Alas ! my dear **MENTOR**, I strongly felt something that attracted me surprisingly to him, and made my bowels yearn ! but why did not you inform me, before his departure, that he was **ULYSSES**, since you knew it ? Why did you let him go without speaking to him, without seeming to know him ? Whence this mystery ? Shall I be always unhappy ? Will the offended gods hold me athirst like Tantalus, from whose eager lips the delusive water flies ? **ULYSSES ! ULYSSES !** have I lost you for ever ? Perhaps I shall never see him more ! Perhaps **PENELOPE**'s lovers will enthrall him in the ambushes they lay for me ! At least, had I accompanied him, I should have perished with him ! **O ULYSSES ! ULYSSES !** if the tempest wrecks not your vessel on some rock (for I have all to fear from malicious fortune), I tremble lest, on your arrival at Ithaca, your fate should be as tragical as that of Agamemnon at Mycenæ. But why, my dear **MENTOR**, did you envy me this happiness ? Now should I embrace him ; now should I be with him in the port of Ithaca ; together would we fight against all our enemies." To this **MENTOR** replied with a smile : " See, my dear **TELEMACHUS**, how men are made. You are now inconsolable, because you have seen your father without knowing him. What would you not have given yesterday for assurance he was still living ? To-day you are assured by your own eyes ; yet this conviction, which should fill you with joy, overwhelms you with grief. Thus the depraved heart of mortals ever values as nothing what it most eagerly desired, directly as in possession ; ingenious in tormenting itself respecting something not possessed.

To exercise your patience, the gods thus hold you in suspense: you regard this time as lost; know that it is the most useful of your life; for it habituates you to the most necessary of all virtues for those born to rule. By patience we must become directors of ourselves and others. Impatience, which seems strength and vigour of mind, is but weakness, and inability to bear misfortune. He who knows not how to wait, and to suffer, is like him who knows not how to keep a secret; both want with-holding resolution; like one rapidly driving a chariot, who has not strength of hand to stop, when necessary, the sprightly steeds: no longer subject to the reins, they rush down some dangerous precipice, and crush their feeble driver, disregarded in the fall. Thus the impatient man is, by his violent ungoverned passions, precipitated into an abyss of misfortunes; and the greater his power, the more fatal his impatience. He waits for nothing; takes no time to examine any thing, but forces every thing for his gratification: he breaks down the branches to gather the fruit before it is ripe; he bursts a door rather than wait till it is opened; he must reap, when the sagacious husbandman sows. Whatever he does is in haste, and unseasonably; it is ill done, and cannot be durable, any more than his ever-varying desires. Such are the absurd undertakings of a man who thinks all within his power, which power he abuses by abandoning himself to his impatient desires. To teach you patience, my dear TELEMACHUS, the gods oblige you so greatly to practise it, and seem to sport with you, in a life of wandering, suspending you in uncertainty. The happiness you hope presents itself, and disappears, like a fluttering dream dispersed by awaking: to teach you, that those very things which we suppose we grasp, that instant escape us. The wisest lessons ULYSSES can give you, will not be found so instructive as his long absence, and your hardships suffered in seeking him."



MENTOR then resolved to put the patience of TELEMACHUS to the last but severest trial. That instant when the young man was going hastily to press the sailors to quicken their departure, MENTOR suddenly stopped him, and proposed to offer a great sacrifice to MINERVA, on the shore. TELEMACHUS readily complied with the request of MENTOR: two altars of turf were raised; the blood of victims flowed; and incense smoked. With tender sighs, directed toward heaven, TELEMACHUS acknowledged the protection of the goddess. Scarce was the sacrifice over, than he followed MENTOR along the gloomy paths of a neighbouring grove. Here he perceived the countenance of his friend suddenly assume a new form; the wrinkles of his forehead vanished, like the shades of night when the rosy-fingered Aurora opens the gates of the East, and enflames the whole horizon. His stern hollow eyes changed into eyes of celestial blue, replete with fire divine; his grey neglected beard disappeared; noble and majestic features, softened with grace and sweetness, presented themselves to the view of the astonished TELEMACHUS. He perceived a female countenance, of a complexion more delicate than the tender flower just opening to the sun. The whiteness of the lily was blended with the budding rose. In this countenance flourished eternal youth, combined with easy unaffected majesty. Her flowing hair diffused all around ambrosial odour. Her garments glistened like those lively colours with which the rising sun tinges the sable vault of heaven, and gilds the clouds. The goddess did not touch the earth with her feet; she glided lightly through the air, as a bird on the wing. In her powerful hand she brandished a glittering lance, capable of making the most warlike cities and nations tremble, and even of terrifying Mars himself. Her voice was sweet and even, yet strong and powerful; all her words were fiery darts that, piercing the heart of TELEMACHUS, produced in it a kind of melancholy

melancholy agreeable sensation. On her helmet appeared the gloomy bird of Athens; on her breast glittered the dreadful ægis; by these marks TELEMACHUS discovered MINERVA.

“O goddess!” said he, “it is then you yourself, who have deigned to conduct the son of ULYSSES, from love to his father!” He would have said more, but voice failed him; his lips in vain struggled to express the sentiments that flowed impetuous from his inmost soul. The present divinity overpowered him; he was like a man, who in a dream is oppressed even to loss of respiration, the troubled quivering of whose lips is incapable of speech.

At last MINERVA addressed him thus: “Son of ULYSSES, hear me for the last time. I never so carefully instructed any mortal as you. I have led you, by the hand, through shipwrecks, through unknown lands, through bloody wars, and all the disasters that may try the heart of man. I have shewn you, by substantial experience, the true and false maxims adopted in government: your errors have been no less serviceable to you than your misfortunes. For, what man can govern wisely, who has never suffered, nor ever profited by the sufferings brought on him by his errors? Like your father, you have filled both sea and land with your disastrous adventures. Go, you are now worthy of treading in his steps; you have remaining only a short and easy passage from hence to Ithaca, where he now arrives. Fight with him, obey him as the meanest of his subjects; setting the example to others. He will give you ANTIOPE to wife; you will be happy with her, as having less desired beauty than wisdom and virtue. When you ascend the throne, propose as the great object of your glory, to renew the golden age. Hear all the world, confide in few. Beware of confiding too much in yourself; fear self-deception; but fear not to discover to others that you have been deceived. Love your people; neglect nothing to conciliate their affection.

affection. Fear is necessary, when love fails; but, like violent and highly dangerous remedies must be employed with reluctance. Always consider by distant foresight the consequences of whatever you undertake. Foresee the very greatest misfortunes, and know, that true courage consists in facing dangers, and despising them, when they become necessary: he who avoids foreseeing them, will not have courage tranquilly to support their sight when present; he who foresees all, who prevents all that may be prevented, and calmly encounters those inevitable, he alone is wise and magnanimous. Fly effeminacy, ostentation, profusion; be simplicity your glory. Be your virtues and your good actions the ornaments of your person and palace, be they your surrounding guards; and let all the world learn from you wherein true honour consists. Remember always that kings reign not for their personal glory, but for the public welfare. That the good they do extends to the remotest ages; that the evils they introduce, multiply from generation to generation, to latest posterity. A vicious reign is sometimes the curse of many ages. Above all, guard against your own caprice; that is an enemy you will carry every where with you till death: it will intrude into your counsels, and betray you, if you listen to it. It often occasions the loss of most valuable opportunities; engenders childish inclinations and aversions, to the prejudice of most important considerations; decides the greatest affairs by the most frivolous reasons; clouds every talent, depresses courage, renders a man unequal, weak, contemptible, unsupportable. Beware, therefore, of this enemy. Fear the gods, O TELEMACHUS. Such fear is the greatest treasure of the human heart; with that accompany wisdom, justice, peace, joy, genuine pleasures, true liberty, cheerful plenty, and unsifted glory. I quit you, O son of ULYSSES; but my wisdom shall not quit you, provided you always retain a conviction of your inability without it. It is time you should try



to walk alone. I parted from you in Egypt and at Salentum, only to accustom you to the absence of my support, as children are weaned, when it is time to deprive them of milk, and give them more solid food."

No sooner had the goddess spoke these words, than she ascended into the air, and enveloping herself in a cloud of gold and azure, disappeared. TELEMACHUS, sighing, astonished, transported, prostrated himself on the earth, lifting his hands to heaven; then he went and waked the ship's crew, put to sea immediately, arrived at Ithaca, and found his father at the house of the faithful Eumeus.

F I N I S.